

# The Living Church

VOL. XXXIII.

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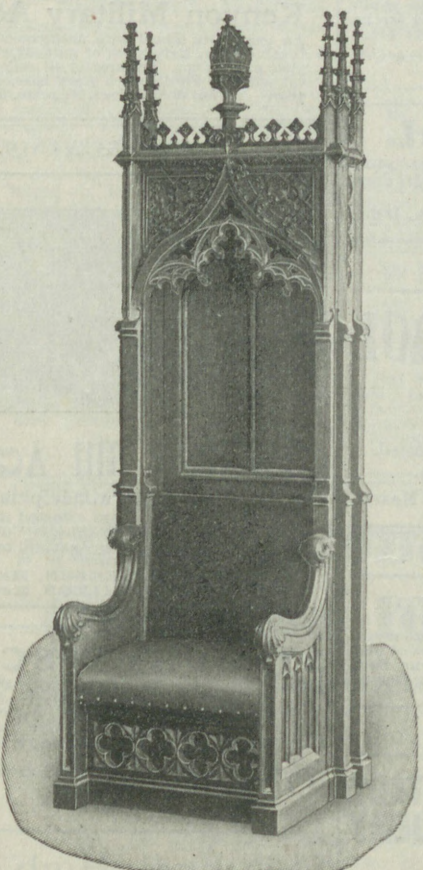
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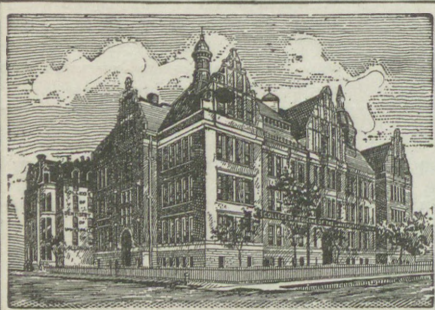
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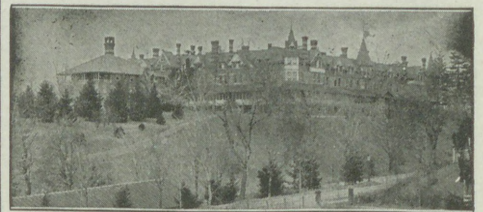
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MR. C. A. GOODWIN,  
153 La Salle St., Chicago.

MY DEAR MR. GOODWIN:  
At present we shall not care to use any more advertising space in THE LIVING CHURCH, inasmuch as we got so large results from the little we have used. We felt the result as soon as the first issue containing the advertisement of Jubilee College had been published. We had inquiries almost at once from Vermont,

New York, Georgia, Montana, Wyoming, and Missouri, to say nothing of Illinois, and they are still coming in from how many states I do not know, as I have been obliged to turn such mail over to a secretary. When we have any more advertising to place, however, we shall know where to go.

This is about all I can say now in reply to yours of the 26th inst.

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Vol. XXXIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 12, 1905.

No. 15

# Editorials and Comments

## The Living Church

*A Weekly Record of the News, the Work, and the Thought of the Church.*

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES.

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### FOR THE EIGHTH SUNDAY AFTER TRINITY.

IF our heart appreciates their inmost and their utmost bearing, we shrink back uneasily from the concluding words of this Sunday's Gospel: “Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is heaven.”

The mere saying of “Lord, Lord,” a feeble outcry when ill fortune looms upon our horizon: can we deny, must we not acknowledge, that Christ's description does quite adequately picture the modicum of religion which there is in many lives?

And yet, on the other hand, how stupendous for any man is the difficulty which inheres in our Lord's alternative: “Honestly and faithfully to do on earth the will of the Father which is in heaven!”

God's will and our life: has any one of us thought along this line sufficiently? Is it conceivable, even after years of conventional discipleship, that we may need to be brought to this thought anew and abruptly, and that there is in it for us a possibility of the exhilarating impulse of a new discovery?

“Some years ago,” writes one who had long been a teacher of religion, “on a certain Sunday morning I sat in the corner of the village church at ——. The preacher took for his subject ‘Every human Life a Plan of God.’ I remember distinctly the subject, though I do not recall the text, or anything that was said particularly. ‘Every human Life a Plan of God’: at the recital of these words my thought went back, over hills and valleys, until it rested in a distant cottage, where my eyes first saw the light of day. Then I asked: ‘Is it possible, that on that morning, by the side of that little new-born life, God stood, asking to govern it and to be its guide? A moment later I sank on my knees, and began to pray: ‘O Lord, I am sorry that I had no one to tell me this long ago; forgive the mistakes of the past; draw me this morning into the circle of Thy plan, and keep me there.’ While I am conscious of many blunders since, I am conscious also that I have been constantly helped by that which came to me then as something hitherto unrealized: ‘God's will and my life!’”

“He that doeth the will of My Father which is in heaven”: these words of our Lord compel us to realize that God's will has indeed for every man's life a plan, a path straight and narrow to be travelled, if he would “stand perfect and complete in all the will of God.”

We look back, and we trace with sorrowful clearness two distinct lines: the straight line of God's will, and the wavering line of our imperfect obedience. Never for long have those lines coincided. Often have they crossed one another abruptly, when the departure of our will from God's will was conscious and determined. Then, perhaps, we crept back wounded and scarred into the shelter of the divine compassion, and sought hopefully to start again. Sometimes, perhaps for a long while, we simply did not care, and with no resistance were borne headlong, any whither, by evil impulse. More than likely, the two lines have most diverged, when, in the deceptive phrase of the world, “all went well with us.”

From whence this tragedy of imperfect obedience, which makes us content to cry “Lord, Lord,” and put forth no determined effort to do the will of our Father which is in heaven?

Have our souls yet grasped the clear conception of the divine solicitude: God's will, and our will; God's plan, and our life?

PRAY HARDEST when it is hardest to pray.—*Bishop Brent.*



## AD CLERUM.

"Mementote, quod sacerdotibus dicitur: Vos estis sal terrae. Sed sicut Veritas dicit; Si sal evanuerit in quo salietur?"—*St. Pet. Dam., lib. 2, ep. 1.*

"Mementote vos esse lucernas super candelabrum positas, ad quas oculorum omnium acies convertuntur, omnesque a vobis ecclesiasticae vitae rationem exigere, et eximia sanctitatis exempla requirere. Sit vita vestra speculum sanctitatis, Christi bonus odor, lux mundi, exemplum facti fidelium in verbo, in conversatione, in charitate, in fide, in castitate."—*Quid Auct.*

"In omni incessu, statu, gestu, vultu ordinem suum sacerdos, et clericalis profitentur, omni clericalis vitae actione religiosi animi mores exprimens, qui in ecclesiastici ordines hominibus elucere debent."—*St. Car. Bor.*

## THE CEREMONIAL OF THE AMERICAN LITURGY.

## FIRST NOTICE.

*The Ceremonies of the Mass*, arranged conformably to the Rubrics of the Book of Common Prayer: The Ceremonies of Low Mass, by the Rev. William McGarvey, D.D., rector of St. Elisabeth's Church, Philadelphia, author of *Liturgiae Americanae*. The Ceremonies of High Mass, by the Rev. Charles P. A. Burnett, B.D., curate of St. Ignatius' Church, New York. New York: Longmans, Green & Co.

HERE now lies before us, what is probably the most important work in liturgics that has been produced by writers of the American Church. It is a volume that has been a growth, and not the work of a day. Its authors are among the most competent of American liturgiologists. The substance of Dr. McGarvey's portion of the work was tentatively and inexpensively printed some years ago, in his well-known volume, *The Ceremonies of a Low Celebration*. In the new volume the matter is substantially the same, with considerable amplification of the footnotes. The "General Introduction" is in part the "Preface" of the older work, but very considerably expanded. We believe this General Introduction to be the most valuable feature of the work.

The second portion of the volume, from the pen of Fr. Burnett, has not previously been published. In this volume it appears as so entirely a distinct work, that it receives its separate title page, table of contents, and paging. The subjects treated therein include "The Order of the Ceremonies of High Mass," "The Order of the Ceremonies of a Choral Mass without Sacred Ministers but with Incense," "The Order of the Ceremonies of a Solemn Mass of Requiem," "The Order of the Ceremonies of a Solemn Mass in the Presence of the Bishop," "The Order of the Ceremonies at the Burial of the Dead," "The Asperges and the Procession before a Solemn Mass," and an "Appendix" consisting of excursuses on several subjects arising in the course of the preceding matter.

The volume comes to us with the information, given in the preface, that it was "prepared by the editors acting under the appointment of the *Clerical Union for the Maintenance and Defence of Catholic Principles*, under whose auspices [it is] also published." There is no imprimatur given to show that the work was endorsed by the Clerical Union after its production, and apparently, after commissioning these two scholars to enter upon the preparation of the work, the responsibility of the Clerical Union is terminated. There is not even a general editor, who might well have been charged with the duty of harmonizing the two parts in matters involving trivial disagreements or duplication such as are bound to occur wherever two authors work independently. Father Burnett does, however, refer frequently to the earlier portion of the volume as necessarily embodying much of what should appear in the complete detail for a High celebration.

BEFORE CONSIDERING the volume in detail, some thoughts on the general subject of the ceremonial of the American Liturgy and of the relation of this volume to it, will perhaps be germane.

Let no one suppose that this volume is set forth with the thought that its provisions are obligatory upon the American clergy or Church people. Neither of the distinguished writers, nor the Clerical Union, would for a moment make such a preposterous claim. It is obvious that with the general acceptance of the Catholic position, there has come a widespread desire that the worship of the Anglican communion should more fitly exemplify the principles of Catholic precedent.

That the "Ritualistic" Movement should succeed the Oxford Movement, was as inevitable as that any effect should succeed its cause. The two movements were not identical; they sustained to each other the relation of cause and effect. As soon as Catholic principles have sunk into the consciousness of the Church, they are bound to react in the practice of Churchmen. Wherever worship has been cold and formal, there Catholic doctrine has first been obscured and the vigor of the Church has waned. Just as the revival of Churchmanship in the days following the Restoration in the seventeenth century was followed by a distinct revival in outward worship, which was only checked by the Revolution of 1689, so the Oxford Movement was followed by a like Ritualistic Movement.

We use the term "Ritualistic" because it is the popular term of the day. It is, of course, as every scholar knows, a misnomer. Our "ritual" is, properly speaking, the Prayer Book itself. The manner of performing the Prayer Book offices is not ritual but ceremonial. The latter word is correctly used in the title of the volume now under consideration. The work does not deal with the "ritual" of the Eucharist, which is simply the words of the Prayer Book order, but with "the ceremonies."

It was argued by a critic of Dr. McGarvey's earlier work that "the ritual and ceremonial that have come into use during the last fifty years have no claim to be regarded as catholic in any recognized sense of the word."\* To us such a criticism seems to be merely a play on words. It is quite true that no specific ceremonial is "catholic." It is also true that the "so-called Six Points," to which the critic mentioned denies any element of catholicity except in the instance of the mixed chalice, are decidedly Catholic customs. The difference is between the use of the term as a common adjective with a small initial "c" and a proper adjective with a capital "C." There is no ceremonial that is "catholic" in the sense that it has been uniformly practised in all parts of the Church, "always, everywhere, and by all." To suppose that the worship of the Church in the days when that worship was held in private houses, upper lofts, or in the seclusion of the catacombs, and was under the ban of the civil authority, could be identical in details with the ceremonial that was afterward practised in a spacious Cathedral, duly provided with its staff of clergy and under the protection of the State, is an absurdity. On the other hand, to suppose that, because worship in lofts and catacombs necessarily partook of the character appropriate to the day and the circumstances, it is essential that we should, to the end of time, reproduce only the like ceremonial because, forsooth, an expansion of such ceremonies would not be "catholic," as having been introduced too late to comprise the "always, everywhere, and by all," is equally absurd. When we speak of "Catholic" ceremonial, we mean simply that ceremonial that has stood the test of long practice in the Catholic Church, although frankly admitting that very little of it goes back to the earliest ages. Its test is not the Vincentian test which we apply to doctrine, which must ever be unchangeable because dealing with facts that are fixed; but the test of survival on the part of practices that have been tried and proved themselves conducive to reverence both of priest and of people, and to the due setting forth of the doctrine enshrined in the ceremonial. In the use of such ceremonial, a national Church has every right to develop its worship on lines that seem best adapted to its own people, or to leave the matter open for varying uses at the discretion of the clergy. Uniformity is in no sense a necessity.

Let us also suggest another premise. To be a Catholic does not necessarily mean to be (in the popular use of the term) a Ritualist. It is somewhat of an anomaly that it does not, but that is only a part of the present anomalous condition of Christendom. The use propounded in the volume now under consideration may not be claimed as "Catholic" in any exclusive sense. It is a Catholic use, but not *the* Catholic use, even for America. One may practise very little of it, and yet be as good a Catholic as one who practises it all. One may set it aside entirely and model his worship on, e.g., the *Parson's Handbook*—which is not once referred to in this volume, and the postulates of which are wholly ignored—and his Catholicity is not in the slightest degree impaired. One may disagree totally with the present authors as to the wisdom of modelling our present-day American worship on that of Rome, and he still remains a Catholic. We believe the authors of this volume would be among the first to agree with these propositions.

Let us, then, begin that careful examination of the present volume with these principles in mind. We are not consider-

\* Johnson. *Ritual and Ceremonies*, p. 7.



ing a "use" which purports to set forth the law of the American Church, so that loyalty demands its acceptance by the American clergy; but a use that is suggested as not contrary to that law, and, in the opinion of these experts, embodying most wisely those Catholic principles that, fitted to the worship of the American Church, may most adequately set it forth. To what extent these experts are right, is a question for legitimate consideration.

WE HAVE SAID that the best part of the work is Dr. McGarvey's General Introduction. This deals with principles and will be useful to many who will be utterly repelled by the minutiae of ceremonial directions that are found later. Under eleven distinct heads, Dr. McGarvey states the principles under which the volume is produced. He is emphatic in insisting on the paramount obligation of the American rubrics. "Nothing," he says, "can excuse their being neglected or justify the wilful violation of their rubrical directions" (pp. xii.-xiii.). Every priest has taken a solemn oath to conform to the "worship of the Church." "The 'worship of the Church' consists of those acts of the corporate body of the faithful whereby anything is offered to God in recognition of His sovereignty." Under this head he includes the daily offices and Litany, the Holy Communion, Baptism, Confirmation, Ordination, the Institution of Ministers, Matrimony, and Burial of the Dead. "The only offices of the Prayer Book which are not rites of public worship are the Visitation of the Sick, the Visitation of Prisoners, and Family Prayers. These offices . . . are left, as to their use, to the discretion of the Priest. Every other office of the Prayer Book, however, being an office of public worship, is obligatory by virtue of the engagements each Priest and Bishop has made 'to conform to the worship of the Church,' and nothing can excuse their being neglected or justify the wilful violation of their rubrical directions" (pp. xii.-xiii.).

Since very much of the detail of the ceremonial directions is borrowed from the modern Roman use, it is a pleasure to acknowledge this loyalty of adaptation. Some criticisms we shall make; but, for the most part, they have to deal rather with the wisdom than with the loyalty of the directions.

Indeed there are Romo-maniacs in the Church who will condemn this use for its loyalty to Anglican as compared with Roman standards. It allows of no "shortened Mass" with the people's preparation omitted. It permits of no transposition of the *Gloria in Excelsis* to accord with Roman use. It directs the consecration of the bread, according to the Prayer Book, on the paten and not, as in the Roman use, on the corporal; the cleansing of paten as well as chalice; the final consumption of the remainder of the sacrament at the time it is ordered by the Prayer Book—after the blessing. It directs the placing of the alms on the altar as required by the Prayer Book. It knows nothing of the liturgical anomaly of kneeling for the *Gloria in Excelsis*. All these are instances in which the plain direction of the Book of Common Prayer differs from current Roman practice; and, we regret to say, we have priests who, in each one of these particulars, unlawfully follow the Roman instead of the American Catholic use. We should be glad if this volume might assist in breaking up these practices.

But admirable as these principles are, we believe that in certain details they require some modification of the directions of this volume. Take, for instance, the rubrical use of the "fair linen cloth," as growing out of the Anglican direction to defer the final consumption of "what remains" until after the blessing. Dr. McGarvey's statement that this cloth is identical with the corporal (p. 37) is not proved by the Scottish Book, which prescribes a "fair linen cloth or corporal," as he argues. The rubric evidently calls for different treatment of chalice and paten from what has been given before consecration. When first placed on the altar these have the silk veil and receive no reverence. In order to present the bread and wine for consecration, the silk veil is removed, and for convenience and protection the elements are covered with a corner of the corporal or pall, which may have had its origin in the abbreviation and starching of the veil. But after the prayer of consecration, when the rubric instructs that they shall be covered "with a fair linen cloth," it is evident that something different from anything previously prescribed or used is intended. The practical reason is the edification of the people and informing them that the consecrated elements are still upon the altar. It marks our protection of the Blessed Sacrament. If it is an act symbolical of the laying of Christ in the tomb, linen, not silk, is most fitting.

This differentiates our rite from those prescribing the im-

mediate consumption of the consecrated elements after communion, and speaks of our faith in the Real Presence, treating it as always treated when reserved, with a veil before it. The changed use of these "ornaments" from that prevalent in the Roman communion, is due to the deferred consumption in the Anglican rite. It is an expression of reverence beyond anything that we had for the unconsecrated elements, and marks the Church's teaching and faith in the Blessed Sacrament.

This rubric distinguishes our liturgy from the present Roman rite which prescribes the consumption of the consecrated elements immediately after the communion of the priest and people, or the reservation in the tabernacle where hangs the veil. Our thanksgiving and benediction are given in the presence of the Blessed Sacrament, and we do not consume according to the rubric until the entire service is concluded. To adopt the present Roman ceremony under our changed conditions would seem to be confusing both to priests and people. We would greatly deplore the adoption of a custom which would do away with the use of the linen veil, as contrary to the rubric and tending to nullify the teaching of the Real Presence.

Our distinguished author happily compares our American rite for the celebration of Holy Communion with the Roman, English, and Scotch rites, in which comparison he is able to show the great superiority of the American to any one of these other Western rites. One learns to appreciate even more fully the splendid treasures of our own order for the celebration of the blessed sacrament, as he reads again of the many instances in which it is, from a liturgical point of view, superior to these others. With respect to the twofold oblation, which was criticised recently by a writer in the *Russian Orthodox American Messenger*, and was afterward considered by ourselves, he says:

"Finally the American rite has, what is found in no other vernacular liturgy of the Anglican Communion, two wholly distinct verbal oblations, the one of the bread and wine and the other of the holy gifts of Christ's Body and Blood. The first accentuates the second, and renders it impossible for anyone to say that our office knows only of an offering of bread and wine. The discretion and nice judgment exercised by the revisers of 1789 is most noteworthy. While freely borrowing from Bishop Seabury's edition of the non-juring Scotch rite, they were not led away by a blind admiration of it, but were fully alive to its grave defect in the absence of any prayer of oblation of the unconsecrated gifts. And therefore while they adopted its oblatory prayer after the consecration and thus supplied the notable deficiency of the English rite, they did not follow it in the removal of the verbal oblation at the Offertory (as likewise they did not follow it in the wording of the Invocation), but retained the prayer for 'the acceptance of our alms and oblations' in the place in which it stands in the English office. By so doing, they secured for the American Church a rite which is unequalled for liturgical completeness by any other eucharistic office in use in the Anglican Communion. A rite, moreover, which contains every feature regarded as important whether by the Latins or by the Greeks: and one, also, from which has been eliminated every word seemingly condemnatory of, or inconsistent with, any definition touching the Blessed Sacrament which either Rome or Constantinople has set forth. Surely in all this we must see the providential hand of God removing the barriers which separate those who hold the Catholic Faith, and fitting the American Church for the part she is to take in the work of restoring again the visible unity of the Holy Church throughout the world"—pp. xx., xxi.

The importance of the volume under review, will justify its further consideration in subsequent issues.

ON another page will be found a letter from the Chairman and Secretary of the College committee of the Brotherhood of St. Andrew, asking parents and rectors of parishes to advise them of boys and young men who will leave their homes for college or boarding school during the coming fall. We desire to add our own urgent request to that of the Brotherhood committee: A young man leaves home for school at a critical period of his life, when he is peculiarly susceptible to the many bad influences which inevitably attend boarding school life, and at the same time, to the elevating influences that may become so powerful a factor in moulding his character. No part of the work of the Brotherhood of St. Andrew is of more importance, perhaps none of so great importance, as that in connection with schools and colleges. By an excellent system that has been improved each year, the Brotherhood is enabled to keep in touch with Churchman students in a large number of the educational institutions of the country.

Surely parents will deem it of the highest importance to communicate the names of their absent boys to this committee, while the clergy also, having the cure of souls, will, we doubt



not, welcome the assistance in this important respect which the Brotherhood stands ready to give, and can give better, perhaps, than any other agency in the Church.

SOMETIMES there are needs so immediate and so urgent that the lack of opportunity to meet them promptly is a serious setback to the work of the Church. One such is presented by the Bishop of Mississippi in the Correspondence columns for the present week. To obtain \$4,000 within ten August days, and with no opportunity for personal solicitation, is no light task; yet a great forward stride in connection with the Church's work among the Negroes in the Black Belt is dependent upon that possibility. Is it a possibility? Perhaps some reader of these lines can say.

And the necessity for the expansion of the Church's work among the Negroes is most pressing.

WE welcome the letter of the Bishop of Oklahoma on the subject of Letters Commendatory. As students, for many years, of the annual statistics of the Church, we long since discovered and called attention to the large leakage in the Church's numerical strength, caused by the many removals of parishioners who were permitted by their rectors to drift away with no attempt to follow them with the Church's care.

This is a very grave evil. No doubt the large city parish situated in a boarding house district is wholly unable to cope with it. Families move in on one "moving day" and move out on the next; they literally "never continue in one stay." The clergy in such parishes are, very frequently, not to be blamed for not being able to follow them.

But in most parishes, and particularly in smaller places, the whereabouts of removed parishioners can easily be traced. In such instances it is not right that the clergy should acquiesce in the practical loss of these people to the Church. It is their duty to apprise priest or Bishop to whose jurisdiction such people have removed, of the facts.

The canon explicitly provides that communicants removing from parish to parish shall take with them the official Letters of Transfer which each parish priest is directed to issue on application; and the clergy should always have a supply of these blanks on hand, and should encourage their use, frequently directing attention to the matter.

But in order to provide for the many instances in which parishioners remove without these Letters, there is made by The Young Churchman Company, under the direction of a committee of the Diocese of Minnesota which had the subject under consideration, a "Letter of Advisement" to be sent by the priest to the rector or, if there is none, to the Bishop to whose jurisdiction people have removed, stating the facts. These, in pads of fifty, are sold at 15 cents.

Surely the trifling expense and the great convenience of the blanks, leave no excuse for those clergy who make no effort to follow up such removed parishioners.

LETTER OF ADVISEMENT.

(To be mailed separately to the Bishop, to whose parish communications are not sent, or being transferred. Or sent to the Bishop, in case of removal of one father member to another parish to be forwarded to the address mentioned.)

To the Rev. \_\_\_\_\_

REV. AND DEAR BROTHER: This is to advise you that

Table with columns for names and dates.

have recently removed into your parish, (and have a Letter of Transfer to you.)

To the best of my knowledge they are living at \_\_\_\_\_

Will you, kindly and where possible, bear this in mind and look them up in case there is any delay in their making themselves known to you?

Faithfully Yours \_\_\_\_\_

(Signed) \_\_\_\_\_

(Care) \_\_\_\_\_

(Address) \_\_\_\_\_

\*To be mailed if such is not the case.

This Form Obsolete in U. S. Dioceses, etc. New No. 11.

REDUCED FAC SIMILE OF "LETTERS OF ADVISEMENT."

WITH the country becoming sadly panicky over the yellow fever epidemic in New Orleans and its possibilities, it is refreshing to read in the parish paper of Grace Church, St. Francisville, La. (Rev. Louis Tucker, rector), the good sense contained in the following paragraphs from the "Rector's Letter" for August:

"It is with regret that we note the yellow fever news. The rector has had experience in the past with quarantines, yellow fever, and la grippe, all in epidemic form; and of the three epidemics, has found that of quarantines to be the worst, that of grippe the next, and that of yellow fever the least to be dreaded. He is told, however, that his experience is unusual.

"Still the fact remains that yellow fever, in common with all contagious diseases, is best avoided by moderate rather than by extreme precautions. Where the line between moderate and extreme

precautions lies is matter for individual determination and depends largely on religious and philanthropic considerations. As a broad general principle, however, it is probable that those precautions which prevent our helping other people when they need help are extreme. God is not mocked. Whatsoever a man soweth, that shall he also reap. In New Orleans to-day, the men standing by the bedsides of the yellow fever patients are probably safer than those who have locked themselves up in their homes for fear of contagion; and they are certainly a great deal more fit to associate with themselves."

And this leads us to note the following extract from a letter received last week from the rector of one of our parishes in New Orleans:

"We are having some yellow fever in our city, but the fact does not worry me nor any of the clergy. I gather our friends on the outside greatly exaggerate the matter. Indeed were it not for the newspaper reports, we would hardly know there was any fever at all."

Both of which go to show that the clergy may generally be depended upon to be a power for conservative common sense in times of public need—as they ought to be.

The daily chronicle of deaths and new cases of the dreaded disease does, indeed, afford cause for sadness and for taking every precaution in every part of the South; but it need drive no one into panic.

A calm trust in God, coupled with the regular routine of "the daily round, the common task," affords the best safeguard against this, as against every threatened danger.

ANSWERS TO CORRESPONDENTS.

T. P.—The liturgical colors for the Church's festivals may be found in the Living Church Annual (35 cts.) or the Folded Kalendar (10 cts.).

C. M. N.—The English custom is for the bridal party to sign the register immediately after the marriage ceremony. We suggest that at church weddings, the register, with writing materials, be placed on a table in the vestibule, in charge of an usher, and that the bridal party be halted on their way from the altar in order to affix their signatures.

LINES IN APPRECIATION OF THE "ANTI-GRAFT CONFLICT."

The will of the strong may be mighty,  
The voice of the weak may be dumb,  
Base greed and injustice may flourish,  
But the day of deliverance shall come.

The people have risen in earnest,  
No longer they're minded to plead;  
They strike, where they once had petitioned;  
Injustice has planted the seed.

The courage that lacks not endurance,  
The courage whose sinew is strong  
Is goaded at last to resistance,  
Is banded to conquer the wrong.

Too long was the evil permitted,  
Too long was the battle deferred;  
The misery of thousands rebukes us  
And tells us that patience has erred.

But the day of submission is over,  
No more shall "Corruption" enslave  
The land that was won by the daring,  
The land that was held by the brave.

The will of the strong may be mighty,  
The voice of the weak may be dumb,  
Base greed and injustice may flourish,  
But the day of deliverance shall come.

FELIX CONNOP.

TESTIMONY OF A GREAT LEADER OF MEN.

IN LYCURGUS, Numa, Confucius, Mahomet, I see lawgivers, but nothing which reveals the Deity. It is not so with Christ. Everything in Him amazes me: His mind is beyond me and His will confounds me. There is no possible term of comparison between Him and anything of this world. He is a Being apart. His birth, His life, His death, the profundity of His doctrine which reaches the height of difficulty and which is yet its most admirable solution, the singularity of this mysterious Being, His Empire, His course across ages and kingdoms—all is prodigy, a mystery too deep, too sacred, and which plunges me into reveries from which I can find no escape; a mystery which is here under my eyes, which I cannot deny, and neither can I explain. Here I see nothing of man. Christ speaks, and from that time generations are His by ties more strict, more intimate than those of blood: by a union more sacred, more imperative than any other could be. . . . What a gulf between my misery and the eternal reign of Christ, preached, praised, loved, adored, living in the whole universe! Is this to die? Is it not rather to live? Such is the death of Christ—the death of God.—Napoleon Bonaparte.



## COWLEY HOUSE IN LONDON IS DEDICATED

And Foundation Stone of the Chapel Laid.

### SATISFACTORY INCREASE IN ENGLISH ORDINATIONS.

Archbishop's Bill Defeated in the House of Lords.

### MANY ITEMS OF ENGLISH CHURCH NEWS.

The Living Church News Bureau }  
London, St. James, A.M., 1905. }

The chief ecclesiastical event during the past week, and one of singular importance not only to the society of St. John the Evangelist, but also to the Church in London, has been the benediction of the Society's new branch house in Westminster, by the Bishop of London, and the laying, by his lordship, of the foundation stone of the chapel. These ceremonies, which had been postponed from July 3d, took place on the Feast of St. Margaret of Antioch, at 3 P. M. In connection therewith there was a solemn offering of the Blessed Eucharist at St. Matthew's, Westminster, at 11 o'clock, the church being well filled with the friends of the Society. It was a Plainsong Mass, the choristers consisting solely of men, mostly priests. The Rev. W. B. Trevelyan, vicar of St. Matthew's, was the preacher, who spoke at first of the Oxford Movement, the growth of which he divided into three stages, taking his text from St. John iv. 37, 38. After referring in an interesting manner to the first two stages of the movement, and laying stress on the holiness of the lives of the men who were then behind the movement, and on the spirit in which their work was undertaken, the preacher went on to speak of the third stage, partly as follows:

"I hope I am not wrong in saying that the Catholic Movement seems now to have passed into a new and third stage, one in which we have special need to care lest we lose strength, lest we drift away from the old moorings. If the work is to go on in any real or abiding manner, it must be done in the old spirit. There is a danger which besets the revival of Catholic truth and practice at the present day, which, indeed, must after a time beset any such movement, especially when its earlier leaders have passed away. To put it in one word—Shallowness! There has been an immense development of parochial activity in the last twenty-five years, for which we cannot thank God enough. Is there no fear that in the midst of this endless activity the clergy themselves should lose depth in spirituality? It is a very real danger. I suppose I was asked to speak to you to-day instead of some other that you might naturally expect, in order that I might lead you to see the need there is of this new House [of the Cowley St. John community], from the point of view of those immersed in parochial activity; and in some real danger of being overwhelmed by it. Here are men whose lives are built on the supposition that they are men of prayer, men with whom spiritual things must come first. They are free from the actual organization of a parish. They come, out of their own deeper spiritual life, to help us in conducting missions, hearing confessions, and so on. There is every reason why we should thank God for their coming [to London]. I believe they may do much to draw all of us together. We, both clergy and laity, mean to ask them—in reason, I hope—for opportunities of Retreat, alone or with others. We mean to ask them to teach us, as they can do in many ways. Pray—will you?—that they may be able to bring to us, their over-pressed brethren of the clergy and laity in London, the strength and the quiet which will enable us to be somewhat less unworthy successors of those into whose labors we have entered."

Admission to the ceremony of laying the foundation stone of the chapel was by ticket, the space being quite limited. In the benediction of the interior of the House, the Bishop was (of necessity) accompanied only by the fathers. At the time appointed for the former ceremony the Bishop, in the magnificent cope which has recently been presented to him, and in his mitre, came upon the platform which had been erected for the occasion, attended by his chaplain, and preceded by three cantors in copes and a cross-bearer. The service began with Psalm lxxxiv.; and after the laying and blessing of the stone, Psalm lxxxvii. was sung (Solesmes Plainsong). Then followed the latter ceremony, the Bishop being preceded by the members of the Society, singing Psalms cxxi. and cxxii.; and afterwards the procession returned to the place of the stone laying. Here, after making supplication for the Society, and for all friends and benefactors, the Bishop gave a short address.

He said that the old words, "The Spirit of the Lord has anointed me to preach the Gospel" (quoting the entire passage), expressed the work of the Church to-day in London. And it rejoiced his heart to see how the Church in different ways and forms was responding to the call. Nine years ago, his predecessor, at the request of seventy-two parish priests of London, of which he (the Bishop) was one, invited this Society of St. John the Evangelist to come to London

and establish a house there. The idea was to supplement the work of the Church in the ways he had mentioned. The Society was to come, and with that special gift of mission preaching which many of the members had—inspire the parochial clergy with missionary energy, and preach missions for them. The Society was to place the result of its studies at their service. In the comparative quiet of such a chapel as was to be erected they were to deal with the perplexities of individual souls; and, therefore, in the name of the Diocese of London, and completing the work of his predecessor, he welcomed the Society. In conclusion, the Bishop gave his word of blessing to the work inaugurated that day: "May you go on, dear brothers, with the zeal, perseverance, and self-sacrifice you have shown in every quarter of the world, and may the result of your efforts in London be the advance of the Kingdom of God."

The rector of Jarrow (the Rev. C. R. Loxley) has, with the assistance of the Mayor of Jarrow, succeeded in getting a Government Department to take over the care of the ruins of the monastic church indissolubly associated with the Venerable Bede.

A sitting of Sir Lewis Dibdin's court had been fixed for yesterday week for the hearing of the suit, "The Bishop of St. Alban's v. Fillingham," but on the application of proctors for the respective parties, the Judge (Sir Lewis) postponed the hearing until after the long vacation—that is, until some time after St. Crispin's day (October 25th).

Lord Halifax, as was stated in my last letter, gave evidence before the Royal Commission as the last witness to be examined on Friday, the 14th inst., but his examination was not then completed, and necessitated another sitting of the Commission last week.

The Council of King's College (University of London) have made an interesting and, indeed, notable appointment. They have elected the Rev. Prebendary Brightman, late of the Pusey House, and now Fellow, Tutor, and Dean of Divinity, Magdalen College, Oxford, as Special Lecturer in Liturgiology for 1905-6. The course will be on Ancient Liturgies.

King's, London, is losing, however, its able Professor of New Testament Exegesis, who has been appointed to the Canonry in Durham Cathedral which carries with it the office of Professor of Divinity in the University of Durham. The Rev. Professor Knowling is the author of a valuable little treatise in defense of the Church's faith in the Virgin Birth of our Lord Jesus Christ.

It is announced that the new Hymn Book, which is being compiled by a number of leading Catholics among the clergy and laity, notice of which has already been given in this correspondence, will be issued by Mr. Frowde of the Clarendon Press, Oxford, by the end of the year. It will appear in a musical edition and in editions of words only (including a two-penny edition), and free grants will be made to parishes adopting the book.

It was just a year ago last Wednesday since the king laid the foundation stone of the Liverpool Cathedral, and on the preceding day, by the invitation of the chairman of the executive committee of the Cathedral Fund (Sir William Forwood), a party of representative citizens, together with some prominent journalists, were brought together to view the progress of the work of erection. A substantial beginning has already been made on the foundations, the work of finding a rock level, particularly for the great central tower, being somewhat difficult. The foundations for the pillars of the central tower consist of four huge pier-like masses of cement and brick, 40 feet in depth, having a base of 32 feet in diameter, while tapering to 16 feet at the ground level, and weighing 1,000 tons each. Likewise, the foundations of the Lady Chapel and Chapter House have reached the surface; and excavations have also been made and in some parts filled in for the walls of the main fabric. It is expected all the walls will be completed by March next.

The Trinity Ordination lists published in the *Guardian* show a total of 208 deacons, as compared with 184 last year. As there was a fall of five in those ordained for the Colonies, it follows that the home candidates increased 29. This year's total is the highest since the 211 of 1899, when seven were ordained for the Colonies. The increase in the number of deacons is also marked by some improvement in the number of graduates. As to the candidates for priest's orders, the lists show a total of 213 as compared with 180 last year.

The Archbishop of Canterbury's Convocations of the Clergy bill, which, after being adopted by the Upper House of Convocation, passed the House of Lords four years ago, has, upon being re-introduced in the Lords, met with a serious check, and is killed—at any rate, for this session, if not this Parliament. One day last week the Archbishop moved the second reading



of the bill, which proposed to give to the two Convocations power to make, promulgate, and execute canons for the amendment of the constitution of the Convocations and make provisions for joint sittings. Evidently, however, his Most Rev. Lordship had not duly taken into consideration the possible hostility of the Radical peers. The special Parliamentary correspondent of the *Standard* says:

"It was evident, small though the House was, that the majority of lords were opposed to the Bill. Earl Spencer, sitting amid a group of friends, intimated that he intended to divide the House against the measure. The Archbishop did not look pleased. The Lord Chancellor stepped from the Woolsack, and announced that even if the Bill were defeated he would exercise his right, declare that the question had not been decided, and the debate would be raised again. With a smile he then remarked that if the Primate had known that he was to be resisted he would have had more than one Bishop supporting him. What was now being attempted was a snap division. Lord Spencer would not admit that. 'Well,' said the Lord Chancellor, 'it would be a little discourteous to the noble prelate to insist on a division.' 'I do not want to do anything unfair,' said Lord Spencer, 'but I have a right to move the rejection of the Bill.' The situation, for so decorous a place as the House of Lords, was becoming strained. However, the knot was cut by the Earl of Feversham moving the adjournment of the debate. Lord Spencer and his friends thought twice before resisting this. They let it go."

It was, I think, a great mistake ever to have brought forward this bill. In the first place, there does not appear to be any necessity for the Church to go to Parliament in order to effect the reform of her own Parliament and Convocation. And, secondly, it amounts almost to a demonstration that no such bill has the ghost of a chance of passing both houses of Parliament and becoming law.

In the *Letters and Correspondence* of the Rev. J. H. Newman, edited by Miss Mozley, we have long had a vivid and authentic memorial of that remarkable man during his eventful life and career in the English Church; and now at length there is to appear an authorized biography of him after his lamentable defection to the papal system and to Romanist Dissent. The Press Association is authorized to state that the literary executors of Cardinal Newman have entrusted to Mr. Wilfrid Ward the task of writing the Cardinal's biography. Mr. Ward is the son and biographer of one of Dr. Newman's early disciples and friends, William George Ward, so well known in connection with the Oxford Movement in the early forties under the sobriquet of "Ideal Ward." The *Athenæum*, commenting on this announcement in its "Literary Gossip," says:

"Mr. Wilfrid Ward's appointment as the biographer of Cardinal Newman was a foregone conclusion, and it has now followed on the recent death of Father Neville, the Cardinal's literary executor, who during fifteen years of procrastinations and scruples never could make up his mind to put the work definitely in hand. Mr. Ward, as the biographer of his father, Newman's ultramontane antagonist, has the subject at his fingers' end, and a good deal of material for the Newman book has already accumulated."

Some three or four years are likely, however, it is added, to elapse before the completed manuscript is made over to Messrs. Longman. J. G. HALL.

#### AMERICAN CLERGYMEN AT OXFORD.

THE course of lectures to clergymen, given annually by well-known scholars, at one of the three great University centres, was this year given at Oxford, July 17-29, when a larger number than ever before attended. Among the 165 names on the list, are the following fifteen Americans: Rev. E. H. J. Andrews, Palestine, Texas; Rev. R. M. W. Black, Brooklyn, N. Y.; Rev. F. M. Brooks, Watertown, Mass.; Rev. W. F. Cheney, Dedham, Mass.; Rev. Edgar Cope, Philadelphia, Pa.; Rev. Mr. Crosby, Brooklyn, N. Y.; Rev. F. W. Crowder, New York City; Rev. W. E. Henkel, West Texas; Rev. St. Clair Hester, Brooklyn, N. Y.; Rev. E. J. Humes, Philadelphia, Pa.; Rev. Mr. Kirkby, New York City; Rev. Dr. J. T. Patey, New York City; Rev. H. Ransome, Buffalo, N. Y.; Mr. J. W. B. Stewart, Berkeley Divinity School; Dean H. R. Talbot, Albany, N. Y. This is said to be the largest number of American clergymen to take advantage of these lectures.

FROM a weary laborer, worn with slavish and ineffectual toil, I had become as a little child receiving from God the free gift of eternal life and of daily sustenance; and prayer, from a weary spiritual exercise, had become the simple asking from the Heavenly Father of the daily bread, and thanking Him.—*Elizabeth Rundle Charles.*

#### CHURCH WORK AMONG GERMANS IN NEW YORK.

##### Activities Carried on by Several Parishes.

The Living Church News Bureau  
New York, August 7, 1905

UNDER Church auspices there is maintained effort of considerable size and importance among the German speaking people of New York. It is one aspect of the many-sided effort which the Church is making, in one or another form, to reach in a spiritual way some of the many races which together make up cosmopolitan New York. But this work, important as it now is, has passed, so those engaged in it declare, the greatest stage of growth and in future is doomed to grow less rather than greater and finally to disappear. Should there come within the next decade or so a great wave of German immigration, they add, new life might be given the work among the Germans. But while the German work as such may disappear by the assimilation of the Germans into American national life, they say it will have been the means of reaching in a religious way many who might not otherwise have been so reached, and the effect on the American born descendants of these Germans will be incalculable.

As might be expected, great St. Bartholomew's parish house shelters a German congregation. The parish house is in a neighborhood of German speaking peoples. Eight years ago it was recognized that work among them should be begun. The little congregation had for a time the ministrations of a clergyman, later of lay-readers, and three years ago it was taken in charge by the Rev. Rudolph M. Binder, an instructor in the General Seminary, who at first gave only a part of his time to the work. Under his direction it has progressed steadily. The German congregation at St. Bartholomew's meets on Sunday afternoons at three o'clock. The Sunday School is held in the hour previous. There is a week night service and Holy Communion is celebrated at one service each month. Attendance varies but averages about 300 persons, and growth is steady. The Sunday School has made marked progress. Some of the activities maintained in connection with the German work are, a choir of young women and children, and a St. Martha society for the women. An advisory board of men has assigned to it some functions which, in a parish organization, are usually those of the vestry. This is a new feature as also a Männerchor, organized by the Rev. Mr. Binder, with twenty-five members, although this latter is not a part of the work, but stands in close relation to it. A sick benefit society has nearly half a hundred members, and at a day school, held now on one day in the week, instruction in the German language is given. This school helps to augment the choir, and it is purposed greatly to increase the number of sessions. A parish visitor to labor only among the members of the German congregation, is soon to be added to the staff. Speaking of conditions obtaining in the effort among German speaking peoples, the Rev. Mr. Binder has this to say:

"The Church has relatively little work among the Germans. It should have more, and it is a regrettable fact that no more has been done. There are in New York many localities almost purely German in which, I think, work could be carried on successfully. There is, too, a great need for the spiritual work among Germans. A socialistic and anarchistic press is a factor which helps to lead the Germans into infidelity. With them atheism and socialism are usually identical terms. The number of those who look upon the Church as an enemy of the workingman is, unfortunately, large. The Church loses a great opportunity in letting pass into oblivion the German missions in this city and elsewhere. Notwithstanding that there are opinions to the contrary, the adult immigrant cannot, usually, learn English well enough to understand and enjoy services in it. To attempt a change is useless. But the Church has shut her eyes to this fact, has invited the Germans to the English services, and where a few, perhaps, have come, the great number has gone elsewhere—to the Lutherans, the Methodists, and the Baptists, where German services were offered. The children of these people prefer the English services with a tendency that is as pronounced as it is remarkable."

For many years after it was established, now nearly thirty years since, Holy Cross Church, downtown on New York's East Side, had a field which was almost exclusively German. Relatively few Germans are to be found within the parish to-day, but work is maintained and on each Sunday morning at nine o'clock there is a High Celebration in German. The Rev.



Roland E. Grueber, a curate in the parish, has charge of the German work.

At St. Mark's Chapel there was begun a German service about five years ago. The attendance now is between sixty and seventy persons at each German service, a special one being said each Sunday morning at ten o'clock. The German work at St. Mark's is in charge of the Rev. F. B. Boyer, who recently came to the work from the Philadelphia Divinity School. For several years its director was the Rev. E. A. Dodd, now a curate in Emmanuel Church, Boston. Owing to the changing conditions there are few organizations connected with St. Mark's German work. A Bible class is maintained during the winter months and all of the staff understand and speak German. There is a German choir.

Downtown, Germans are cared for by Trinity parish. For many years the work was larger than it now is, but removals to other localities have tended to lessen numbers. There are, however, thirty-eight German families on the parish rolls, with more than 150 German communicants. The pastor of the work is the Rev. Martin Albert. There has been fitted up in Trinity mission house a room for the use of the German congregation. The Guild of St. Monica of Trinity Church has a German branch with fifty-nine members.

### RANDOM REVERIES.

#### "GARDENS AND FLOWERS."

**G**OD almighty first planted a garden; and indeed, it is the purest of human pleasures." Such was the opinion of the famous philosopher, Lord Bacon, and I am disposed to agree with him. There are few persons to whom the thought of a garden has not attractions. The prince from his palace, and the peasant from his cottage, look out with delight on their respective gardens. Though the one may contain acres, and the other only a few square feet of land, yet both are sources of pride and pleasure to their owners. If they be true garden lovers, the prince will not scorn the small plot of the peasant, nor the peasant envy the prince's lordly domain. Both will rejoice in the beauty which each garden presents. The latter will admire the choice exotics and rare varieties which are beyond his means to procure or cultivate. He will be glad for the opportunity to see them. While the former will not fail to discern that the cottage garden is, in its way, a rival to his own, which possesses in spite of all the money lavished on it no finer blooms of those flowers of the commoner sorts.

There are gardens and gardens. There are sacred gardens, dear to the religious soul, like the Garden of Gethsemane at Jerusalem. There are the gardens famous in history, as the hanging gardens of Babylon. There are national gardens, as the English garden with its wide expanse of lawn; the French garden with its formal box bordered beds; and the Dutch garden, with its fantastically clipped evergreen trees and bushes. There are also a variety of distinctions in gardens, namely flower, kitchen, window, front and back, summer and winter, old-fashioned and modern.

Joseph Addison, in one of his *Spectator* papers, thus describes his garden at Bilton Hall near Rugby, England:

"My flowers grow up in several parts of the garden in the greatest luxuriance and profusion. I am so far from being fond of any particular one, by reason of its rarity, that if I meet with one in a field which pleases me, I give it a place in my garden. By this means, when a stranger walks with me, he is surprised to see several large spots of ground covered with ten thousand different colors, and has often singled out flowers that he might have met with under a common hedge, in a field, or in a meadow, as some of the greatest beauties of the place."

He further adds that he only takes in those which naturally "rejoice in the soil." And the only method observed "is to range in the same quarter the products of the same season, that they may make their appearance together, and compose a picture of the greatest variety."

If ever I am able to lay out a garden, I shall follow his suggestions. They are in accord with nature's scheme, which is to produce great masses of the same color. What more effective than large clumps of wild flowers scattered here and there, the blue of the violets, the blush red of the roses, the yellow of the golden rod, and the purple and white of the asters? It is said that Linnaeus, the noted naturalist, on a visit to England, fell down on his knees and thanked God for the beautiful sight of a moor covered with gorse in full bloom. The vast, golden expanse was a spectacle to arouse emotion in the heart of the

devout. I have experienced the same impulse on viewing snowy banks of apple or cherry blossoms.

But how many persons there are to whom nature's lavish display of her choicest colors arouses no feeling whatever. I called at a house one day, where in front grew a large rose tree. It was then covered with a multitude of pink and white blooms and truly a marvel of beauty. But the owner cared little for it. It was a rose bush and nothing more. How rejoiced the dweller on the alkali plains, where sage brush is the only evidence of vegetation, would be to behold that vision of floral loveliness! The tendency is to regard lightly that which is common. The blue of the sky is appreciated most after it has been veiled by leaden clouds. But to those who have eyes to see, a thing of beauty is a joy forever.

Although I do not own a garden, yet I enjoy looking over seed and flower catalogues, when they are issued by the nursery firms at the beginning of the year. I generally procure one or more, which I carefully study. It amuses me to read the glowing descriptions of the various plants offered for sale, and to see them in their gorgeous perfection on the lithographed page. Sometimes I plan what I should order if I were going to make a garden. My list would comprise many of the old-fashioned sorts, which lately appear to be coming again into favor. There would be hollyhocks, dahlias, sweet williams, sweet peas, fox-gloves, snap dragons, marigolds, phlox, and verbenas. In the early spring I should arrange for a goodly quantity of snowdrops and crocuses, to be followed by daffodils, hyacinths, tulips, and the sweet lily of the valley. Nor would I omit

"the rathe primrose that forsaken dies,  
The tufted crow-toe, and the pale jessamine,  
The white pink, and the pansy freck'd with jet,  
The glowing violet,  
The musk rose and the well attired woodbine  
With cowslips wan that hang the pensive head."

In one corner I would have an herb bed for mint, anise, cummin, hoarhound, sweet marjoram, thyme, rosemary, and lavender. My roses should be of every variety, but to the old-fashioned tea and damask would be assigned the places of honor.

If space permitted, a winter garden would be set out with evergreens such as holly both variegated and plain, cedar, arbor vitae, and yew. How beautiful in the winter season is the glossy green of the English holly in contrast with its scarlet bunches of berries. Or is there any finer sight, in its way, than an evergreen laden with snow?

Many a pleasant hour in the gloaming or later, when tired of reading, I have spent in making gardens in the air. Perhaps some day they will materialize and then I shall be able to write more intelligently about them. A well-known Dean of an English Cathedral who has recently died, was a leading authority on roses and their cultivation. He published two books about them, and derived a good-sized income from the sale of his roses and bushes. Not that I look for any such lucrative results. Amateur gardening, like amateur farming, represents mostly all outlay and no income except experience and pleasure from seeing things grow.

A garden in the air has several advantages over one on terra firma. It does not cost anything to acquire or to maintain. It can be any size desired. It is not subject to the various seasons and their changes. The frost will not cut, nor the heat wilt, neither the drouth wither its flowers. Weeds do not choke, nor worms devour or lice blight the healthy growths. It admits of positively no failures, the plants and blooms attaining the perfection of the catalogue representation which in the real garden is so seldom achieved. To the dwellers in the great cities whose outlook is on continuous bricks and mortar, I commend the idea of a dream garden, as a means for keeping themselves in touch with nature. If they cannot dig in the soil and watch the seeds springing into life, leaf, bud, and blossom, let them picture the process in their minds. Thought and imagination will work wonders with a little practice. The latter, like a magician's wand, can bring up anything required of it.

It is well known that our thoughts exercise a profound effect on us for good or evil, according to their kind. For this reason the inspired apostle bids us think on whatsoever things are true, whatsoever things are honest, just, pure, and lovely. The mind which occupies itself with the things of a garden, will be filled with wholesome thoughts and thus be kept in a healthy condition. The imagination by use will be stimulated and developed, so that the outlines which at first were shadowy and dim will grow more and more clear and distinct. Thus the pleasure arising from such contemplation continually increases. Neither should it be considered a reproach, if such mental pas-



time be esteemed childish. For I am persuaded we shall be the more contented as the years increase, for keeping fresh the childish element in our nature. Which element possesses as no mean gift, the happy faculty of "making believe."

OLD MORTALITY.

#### NEW YORK CHURCH BURNED.

NEW YORK, August 8.—St. Thomas' Church, at Fifth Avenue and Fifty-third Street, one of the most richly furnished religious edifices in America, was wrecked by fire to-day.

A later dispatch during the day states that the church is practically destroyed, the walls alone remaining standing. A new \$30,000 electric organ had recently been placed in the church, and as the fire started in its rear, it is believed that it was caused by defective wiring. The loss is estimated at about \$250,000.

One bronze bas relief, called "The Adoration of the Cross," and valued at \$50,000, was totally destroyed. Two large paintings, "The Resurrection" and "Christ Healing the Sick," were also burned. John La Farge executed the paintings, and the bas relief was from Augustus St. Gaudens. Sumptuous altar and chancel furnishings were also destroyed.

A dramatic incident, the ringing of a big bell in the tower, marked the close of the struggle just at the moment when the firemen had succeeded in saving the surrounding homes from the impending danger. The shock of the falling roof shook the great tower to its top. The onlookers shrank back, but the only sign the tower gave was one stroke from the clapper of a shaken bell. Only a little more than an hour elapsed between the time the smoke was first seen and the fall of the roof.

St. Thomas' has one of the wealthiest congregations in New York, and the aggregate of the parish income for all purposes is about \$175,000 annually. The church burned was a fine stone structure seating about 2,000. The fire did not extend beyond the church building.

The rector of the parish is the Rev. Ernest M. Stires, D.D.

#### LADY WIMBORNE AND CEREMONIALISM.

The society journals of last week, and many of the London dailies, copied by provincial weeklies, contained an elaborate account of an entertainment given by Lord and Lady Wimborne on the occasion of the marriage of their son.

First there was a dinner, and over seventy guests sat down in the big dining-room, including princes and princesses. The tables were decorated with masses of fragrant roses, whose scent filled the air. Then there was a ball, the ball-room, in yellow and gold, opened into a gorgeous conservatory, where fountains played and flowers bloomed in the delicate shaded light.

The guests were adorned as became so fine a setting. Lady Wimborne herself wore a satin gown, richly embroidered with silver; her neck was encased by her magnificent pearl necklace, and her head crowned with a tiara of diamonds. It was a brilliant scene, and the beautiful ball-room music lent the final touch of perfection to the whole.

We grudge not Lady Wimborne all these things; we do not declaim at her making use of all this outward show to give lustre to a domestic festival, and to do honor to earthly princes. We believe in symbolism, and if her ladyship thinks right to employ ceremonial in this way, we will do no more than remind ourselves for a moment of the truth exemplified in this sort of entertainment, that "to him that hath shall be given."

But we do desire to point out to Lady Wimborne that the denizens of a vast working-class parish, built in long, dreary streets of little houses all exactly alike, have no yellow and gold ball-room, no embroidered gowns, no rich flowers, sometimes no dining-table, and quite often no dinner! And in the dull sameness of a country village, as viewed from a cottager's eyes, things are frequently not much more exhilarating.

But there is a common house in both dreary town and dull country parish—the parish church, where something different is possible. From this Lady Wimborne would like to keep all beauty of vesture, light, color, scent, and sound. (Alas! in how few is there any of this?) In that common house there is a table, and a feast. Sometimes the table is adorned with lovely flowers, it has its lights, and one person, representing all the people, has vesture "embroidered with silver"; even the scent of incense sometimes floats around the house, and rich music rolls through the arches. This is in honor of a Heavenly Prince, and is our poor best "on the occasion" of the "Lamb's high banquet."

Yet Lady Wimborne begrudges the use of these things to those who have so little, and complains bitterly and aloud in the press and at meetings when any church has a service otherwise than bare and cold, and any adornment of color, or gold, or jewel, any warmth of music, or light, or incense.

Cannot, or will not, she see that what she has in her own house

in such incredible plenty is also attractive to those who can have little of beauty or dignity in the place they call "home"?

And they can satisfy this want in common in the church, the home of all. There ugliness and sordidness are shut out, there they can feast ear and eye in beauty, and they can realize that they, too, are welcoming a guest of high rank, the only one on their visiting list—the King of kings.—*Church Times*.

#### WRITE LEGIBLY.

We maintain that a gentleman ought to write legibly, so that the reader of his letter can peruse it without hesitation as to its meaning. We lay down the maxim, "One writes to be read; one speaks to be heard." It is scarcely good breeding for a gentleman or a lady, it is scarcely good Christian morals for a Christian gentleman or lady, to write in such a slovenly way that it is a difficult task to make out what they have written.

An incident in our own experience will illustrate clearly what we mean. It is our good fortune to enjoy the honor, and, with one qualification, the pleasure of receiving occasionally a letter from a very eminent and distinguished person. He writes an almost illegible hand. We met him once, shortly after we had received one of his charming letters, with the fly in the ointment, execrable chirography, and we were slightly provoked by the irritation excited by our perplexity over his scrawl (we beg his pardon, but the product of his pen deserves no better name) to address him thus, after speaking in grateful terms of the matter of his letter. "But," we added, "my dear friend, your handwriting is positively immoral." "Why?" said he; "I do not see how handwriting can be immoral." "That is easy to explain," we replied. "To adapt Shakespeare to our purpose, 'He who steals my purse steals trash, but he who steals my time, steals that which ne'er enriches him, but makes me poor indeed.'" You write a note, which if legibly written could be read in ten minutes, but we have spent one full hour in endeavoring to find out your meaning, and we are not yet clear in our understanding of all your sentences. You saved your own time in writing carelessly, and that is selfish; and you robbed us of full fifty minutes in our effort to decipher your valuable letter, and that is a breach of the Eighth Commandment, and seems to us slightly *immoral*. This is plain speaking, we admit, but is there not a cause?" Our illustrious friend immediately procured a typewriter. We repeat our apothegm, and leave this branch of our subject: "Speak to be heard, and write to be read."—THE BISHOP OF SPRINGFIELD, in *The Churchman*.

#### LINES ON THE PROTESTANT EPISCOPAL NAME.

A tendency in Ireland to apply the title Protestant Episcopalian to members of the ancient (and exceedingly "Low Church") Church of Ireland is indignantly resented by the latter as insulting to them; and their religious organ, the *Church of Ireland Gazette*, frequently denounces the practice. The following verses relating to the subject are reprinted from that periodical, where they are signed J. E. A.:

Protestant Episcopalian—  
Title mystical and alien!  
Who can spell  
All its syllables perplexing,  
All its implications vexing,  
Who can tell?

Protestant Episcopalian—  
Is it something animalian!  
Does it class  
With the kingdom vegetarian,  
Or with objects insectarian,  
Would it pass?

Ye who thus unkindly dub us  
With a view, no doubt, to snub us,  
Would not you,  
If assailed by such a title,  
Draw your sword and stoutly fight till  
We did rue?

Pardon poor Episcopalian  
If, like some down-trodden aliens,  
They resent  
This unwieldy appellation  
For a pious flagellation  
Surely meant.

Protestant Episcopalian,  
Spawn of brood Sesquipedalian!  
Heaven defend  
Lest this lip-distracting label,  
Fragment of the ancient Babel,  
Be our end.

THE ONLY REAL relief is in absolute conquest; and the earlier the battle begins, the easier and the shorter it will be. If one can keep irritability under, one may escape a struggle to the death with passion.—*Juliana H. Ewing*.



## Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, Part III—"From the Reign of David to the Captivity of Israel."*

By the Rev. ELMER E. LOFSTROM

### THE SIN OF JEROBOAM.

FOR THE NINTH SUNDAY AFTER TRINITY.

Catechism: Fourth Commandment. Text: St. Matt. iv. 10.  
Scripture: I. Kings xii. 26-33.

WHEN Jeroboam, the son of Nebat, found himself king of the larger part of the Jewish people, he began to fear that he could not hold the loyalty of his people. He had been a servant of King Solomon; he reigned in the spirit of a slave. In the division of the kingdom he had been an instrument in the hands of God, as we have seen. The schism was inevitable and not undesirable. He was face to face with Opportunity when he took his place upon the throne. God had promised him that if he would but be true to Him and keep His commandments, his throne should be established and his own descendants seated thereon (I. Kings xi. 31-38). That he was the king of the rebellious tribes by no means involved him in unfaithfulness to God as a necessity.

He was, however, so afraid of losing the allegiance of his people, over whom he found himself so suddenly placed, that he could not trust the Lord God to keep His promises. He felt that he must look out for himself. Although the kingdom was divided, the people of both kingdoms still had the same God, and the same duties towards Him. As the king saw his people going to Jerusalem, as they were required to do, to keep the feast of Tabernacles, he felt that there would be great danger to his throne if such pilgrimages were permitted to continue. He accordingly gave up his part of the covenant which God had made with him, and took his fortunes into his own hands.

To keep the people from going to Jerusalem, he set up gods of gold. He made them into the form of calves, like the gods of Egypt. The Egyptians worshipped the sacred bull Aphis. It may be, however, that Jeroboam did not mean these calves as anything more than images by which the people were to worship the Lord God. It may be that they were intended to take the place of the cherubim of the mercy seat. At any rate, he presented the golden calves to the people as their gods which had brought them out of Egypt, and repeated Aaron's "These be thy gods, O Israel, which brought thee up out of the land of Egypt" (Ex. xxxii. 4, 8). Whether he intended it or not, we are reminded of the golden calf which Aaron made.

The great sin of Jeroboam was the setting up of these idols, and commanding the people to worship them, instead of going to the Temple. But it carried with it lesser sins. He appointed a feast in the eighth month like the feast of dedication. It was evidently intended to take the place of that feast, or of the feast of Tabernacles, which came in the same month. From the description in verse 33, it would seem that at the first keeping of this feast, the king did as Solomon had done at the dedication of the Temple. He offered upon the altar, he burnt incense, and he proclaimed a feast to the people.

For his false worship, he needed false priests. No Levite could be had. So he made priests of all kinds of people. If his worship had been intended to provide a new way for the people to worship the Lord God, it would have failed here, for the Levites alone were set apart to be priests. He also "made a house" of high places. That is to say, he made the high places to be looked upon as Temples or places of worship. One sin led to another, until the thing which he had done became a great abomination, and no less than twenty-three times does the author of the book of Kings refer to the sin of Jeroboam where-with he made Israel to sin.

The idols were set up at Dan, and at Bethel. Dan was in the North and could easily be reached by the tribes in the North. There is also a reason why it should be chosen, rather than some other place. It already had some distinction as a place of worship. It was a false worship, to be sure, but it had had a Levite as priest, which gave it some authority in the eyes of the people (Judges xvii. and xviii.). Bethel, in the South, was also a place with sacred associations. It was there that Jacob had set up an altar, after the night vision, and again after his return from Padan-aram (Gen. xxviii. 19; xxv. 14, 15).

The thing which Jeroboam had done, came to be called in later years "the sin of Jeroboam." When the people were idolatrous they were said to follow in "the sin of Jeroboam." We may think that we are very far removed at this day from such sin. But we have only to ask whether we never place anything before God, to see that when we follow after "covetousness which is idolatry," we, too, commit the sin of Jeroboam.

The temptation is apt to come to us in the same way that it came to Jeroboam. We have God's sure promises to bless us if we will be true to Him. But we are perhaps afraid that we will not get our share of this world's goods in following strictly in that way, so we neglect His worship. We may not do it as deliberately as Jeroboam did, but we do not appear in our places within His house. Those who neglect their duty to worship in His own appointed house for any reason that will not be acceptable to God Himself, are doing as the king of Israel did. They turn from God's own promises to look out for themselves. They have more trust in their own shrewdness, than in God's promises.

One of the worst features of the sin of Jeroboam was that it led so many other people into sin. We cannot neglect our duty to God without in some measure doing the same thing. No one is without influence. It is important that we exert a good influence. Impress the children with the importance of being faithful to their religious duties when inclination rebels, not only for their own sakes but for the sake of those who would be influenced by their example. We cannot tell how much our own influence may be doing, it may be that even without our own knowledge we may in this way "save a soul from death, and hide a multitude of sins."

The converse of this lesson might also be spoken of. There were, we know (I. Kings xv. 17), some of the people who would not give up their duty of going to the Temple unless they were kept back by armed soldiers. Since we know our duty to God, and know that His promises cannot fail, we should be firm to do our duty no matter what others may do. Even if those who ought to give us better advice, try to lead us to be unfaithful to our duty, yet it is better to trust God, than to follow men.

There is, finally, in our lesson story, an example of the sin of schism. Even if the king meant to keep up the worship of the Lord God, it could only be in an imperfect way, and in neglect of His own appointed way. Instead of Levites, he could only have for priests those who were willing to accept this false priesthood. If blessings came to the kingdom and to individuals, it was not because of, but in spite of their schism. God is eager to bless, and His mercies and grace are not limited to any channels, even those of His own appointment. But the only proper spirit in which men may ask for His grace is in His own appointed way. Since He has appointed certain means of grace, men must look to receive His grace in those ways. To ask Him to grant it in other ways is presumption, and very far from that humility of spirit which leads to preëminence in the Kingdom of God.

Since there is in the Church of God's own appointment all and more than can be found in any sect, it is much like the sin of Jeroboam to remain consciously cut off from that Kingdom.

#### WORDS OF A FRENCH PHILOSOPHER.

Can it be that He, whose history the Gospel relates, is but a man? Is that the tone of an enthusiast or ambitious sectary? What sweetness, what purity in His manners! What touching grace in His instructions! What elevation in His maxims! What profound wisdom in His discourses! What presence of mind, what acuteness, what justness in His replies! What command over His passions! Where is the man, where is the sage, who can act, suffer, and die without weakness and without ostentation? When Plato paints his imaginary righteous man, covered with all the opprobriums of crime, and worthy of all the rewards of virtue, he paints, feature for feature, Jesus Christ. The resemblance is so striking that all the fathers felt it, and it is impossible to mistake it. What prejudice, what blindness we must have, to dare to compare the son of Sophronicus to the Son of Mary? What a distance the one is from the other! . . . . The death of Socrates, philosophizing tranquilly with his friends, is the gentlest one could wish; that of Jesus, expiring in anguish, reviled, mocked, cursed of the whole people, is the most horrible that one can fear. Socrates in taking the cup of poison blessed him who presents it weeping; Jesus, in the midst of terrible agony, prays for his infuriated executioners. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God.—*Jean Jacques Rousseau.*

NEVER SHRINK from deep devotion, because you fear its trials or its sacrifices. Paul, in martyrdom, was unspeakably happier than God's half-hearted servants.—*William R. Huntington.*



## Correspondence

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

### NAMES OF STUDENTS WANTED.

To the Editor of *The Living Church*:

THE College Committee of the Brotherhood of St. Andrew is anxious to get the full name, home address, and full college or school address, of every Church man or boy who intends to enter any college or boarding school in the United States next autumn, and to know as to each whether he is baptized, confirmed, and a communicant. The information is to be given by us to the College Chapter of the Brotherhood, the College Church Society, or the rector of the nearest parish, so as to diminish as far as possible the number of young men who are annually lost to the Church, and too often to any religious influences, in the transition from home or Church school influences to college or boarding school.

Parents and rectors will confer a great favor on us, and, we hope, be of great service to their sons or parishioners, if they will give us the fullest and promptest information. We especially desire the exact address of the young man's future room in college, because in the larger colleges it is some weeks after the term begins before a particular man can be found easily unless his room is known.

There will be a Conference of College Churchmen at Chicago on Wednesday, September 20th, the day before the Convention of the Brotherhood. Men from more than twenty colleges have already signified their intention to be present. We shall be very glad to send full particulars to any college man who will send us his name and address, for as this Conference will be the largest gathering of undergraduate Churchmen ever held, we are anxious to increase its usefulness by enlarging its attendance still further.

Trusting that you can find space for this letter in your columns, we remain,

Very respectfully yours,

ROBERT H. GARDINER, *Chairman*,  
PERCY G. WHITE, *Secretary*.

### BAPTISTS AND THE APOSTLES' CREED.

To the Editor of *The Living Church*:

IN the current issue of *The Congregationalist* there appears "An American Editor's Impressions" of the Baptist World Congress lately held in London.

The following paragraph is illuminative:

"One of the first things proposed by the president was that the whole company should rise, and, by way of witnessing that Baptists stood in the continuity of the historic Church, repeat together the Apostles' Creed. Perhaps that was hardly a fair test, for evidently many were not accustomed to repeat it, and not a few were unable to remember it. Strong and earnest voices were heard saying things which might be attributed to the apostles, but which are certainly not in the Creed, and the assembly soon realized that it was safer to wait for the leader, following him sentence by sentence."

There is a delicate, though perhaps unconscious, humor in this which may appeal to your readers. Comment is quite superfluous.

St. Louis, Mo., Aug. 1, 1905.

Respectfully,

H. L. CHASE.

### PROBLEMS OF CHURCH EXTENSION.

To the Editor of *The Living Church*:

IN the Correspondence Column of your issue for July 29th appears an article on "Church Extension" from the pen of the Archdeacon of Indianapolis. My interest in the article and desire to comment thereon arises from no wish to air my views upon the general subject—although I have some—but I ask space in your columns simply because the article in question takes as its "point of departure" certain statements drawn from the recent Convention address of the Bishop of North Dakota, which statements were thought of sufficient importance to receive a rather wide publication in the Church press. Your correspondent has in my judgment—though I am sure quite unin-

tentionally—misinterpreted both the scope and the purpose of the statements upon which he comments.

There are, I believe, two rules of criticism which all right-thinking men accept; first, that a statement should be considered only under those limitations which the writer himself imposes, and secondly, that such statements as are to be criticised are entitled to accurate quotation.

First, then, I wish to call attention to the fact that when the Bishop expressed his opinion as to the unwisdom of pushing forward the immediate building of churches in small places he did not attempt to speak for any work but his own. In fact he definitely stated that he was outlining what he felt "should be the plan for the Church's campaign in this District." There is no hint of laying down a law for the Church at large in his thus seeking to discover "what we can do, what we should do, what we must do for North Dakota."

The problems of North Dakota are not necessarily those of Indiana or of Alabama. Here, in what must always be an agricultural state, and therefore not a state of large cities—where town-sites are born in a day and sometimes perish in a night—it is nevertheless true that each little hamlet on a new-made railway dreams of itself as a possible metropolis, and a people of abundant energy and boundless optimism cherish a fixed belief in the great future of "our little burg." The man who is to expend money in erecting buildings for the Church can hardly exercise too great care.

But my chief point of issue with your correspondent rests upon his incorrect quotation, or rather his inaccurate paraphrase, of the Bishop's words. He says:

"The Convention address of a Western Bishop (lately consecrated) has been quoted at some length by one of our Church papers. This address indicates the following line of policy in Church extension:

"First. No new church buildings are to be erected in that Diocese at weak points.

"Second. Cottage services only are to be afforded the people at these points.

"Third. Efforts must be concentrated and buildings erected only at points which are already moderately strong.

"The conclusion is also reached that no group of Church people who are financially unable to erect a building of moderate cost, are ready for any building at all."

The above (and it is literally quoted) is what your correspondent thinks the Bishop of North Dakota meant. But what the Bishop really said upon the first point is this:

"We ought not to attempt the building of churches with money derived from foreign sources in places where the residents—[not the Church people, please notice]—are unable or unwilling to erect such churches for themselves, . . . and I shall not hereafter, same in some very exceptional emergency, ask from Church-folk outside this state large contributions for this kind of work."

I submit, Mr. Editor, that these words can hardly be made to mean that "no new church buildings are to be erected at weak points"; if so, we shall never erect any more, for our points are all weak. But I am still more at a loss to understand how your correspondent from the above words can picture, as he evidently does, a Bishop making to some little band of Church people the following proclamation: "If you are not individually and collectively able, *without the help of your fellow townsmen* (italics mine), to pay for this building, it is proof positive that you should not possess it."

As to the third statement, that "efforts are to be concentrated and buildings erected only at points already moderately strong," I am constrained to believe that your correspondent could not have finished reading the extract which he ventures to criticise. Surely, had he done so, he could not have missed these words:

"I believe it to be our imperative duty, as well as our glad privilege, to furnish the services of our Church in every place in North Dakota where we can get a congregation of 'two or three'—to have those services regularly, and as frequently as possible. This means, of course, that while we may be very sparing with buildings we must be very lavish with men."

Does this look like "concentration of efforts at points already moderately strong?" Rather the reverse, it seems to me.

As to the "cottage services only" which are named in the second count of the indictment, we must plead guilty—but not altogether so, for a tent and a river side, a barn and a country printing-office have been, to my knowledge, used as preaching-places within the past month.

You will, I hope, pardon the length of this communication, especially as it is the first time I have ever used your columns; and I should not do so now but for the feeling that a misappre-



hension existed which might do harm to our work and wrong to our Bishop if it were not in some way corrected, and that I was perhaps in a position to perform the task.

When the Archdeacon of Indianapolis closes his article by saying: "I have known one Bishop who adhered to the line of policy in Church extension advocated by the convention address above quoted. The result of this policy was the death of Church interests in the Diocese, the weakening of missions already established, and the paralysis of all missionary effort throughout the local Church";—when, I repeat, your correspondent says this, I feel bound to break silence, and to quiet his alarm by the assurance that whatever remarkable policy he may have in mind as having worked out such dire results, it is certainly *not* the one advocated by the Bishop of North Dakota—and, I believe I may add, unanimously approved by his clergy.

Yet I admit that we *are* a little afraid of indiscriminate church-building. The District seems to have been at one time administered upon the theory that "the first thing is to build a church." We sold one of them the other day for \$300—perhaps one-eighth of its cost—and one more may be had at a like figure. So we are trying to learn by experience.

HUGH L. BURLESON.

### THE SUMMER SCHOOL OF MISSIONS.

To the Editor of *The Living Church*:

**I**N your report of the New Milford Summer School given in the issue of July 15th it is said that Deaconess Patterson conducted a class every day on "her Sunday School system, following the object lessons on the Church's year."

This is entirely erroneous except for the lesson given on July 2nd, when the chart of the Christian year was used, and, if it is not too late to make the correction, I should be grateful to have it noted.

The several instructions given were all on the general subject of Religious Pedagogy, including Child Study and Stage development, the Selection and Distribution of Material, and the Principles and Methods of Religious Education. The lessons were given to fill partially what seems to be a craving as also a need on the part of many Church workers, who are often well grounded in religious lore but who know almost nothing of the above very important subjects. Yours faithfully,

Brooklyn, N. Y., August 1, 1905. M. T. PATTERSON.

### PERSONAL RESPONSIBILITY.

To the Editor of *The Living Church*:

**T**HE letter from me which you were kind enough to publish in your last issue, would be incomplete, and its tone, in a sense, too earthly, without some notice of the general principle on which, in my mind, its conclusions were founded. To smoke or not to smoke is one of the questions to be decided in each individual case on the ground of that "personal responsibility," which I have made the subject of this communication.

I have long thought, partly, perhaps, because I am getting to be an old man, and not quite up with the times, that the "altruism," which is, in some of its aspects, one of the most noble and beautiful features of our own day, both in the Church, and, after its own manner, in the world, was trespassing not a little, upon sound ground, to which it had no claim; the ground, I mean, which belongs to God and the individual conscience, in other words, to that which is called, in our Catechism, our "Duty towards God."

There can be no doubt, that this duty pertains to the individual, born alone, dying alone, to answer for himself, for whom no other, except his Redeemer, can answer, at the final judgment. Now the motto, the Shibboleth, of the new altruism, is: "I am my brother's keeper," taken, if from Scripture at all, out of Cain's mouth. But observe, that Cain was a murderer, trying to escape, by disclaiming responsibility and by a deliberate falsehood, from the consequences of his guilt. Moreover, God did *not* tell him that he was his brother's keeper, and his guilt, as murderer, would have been hardly less great, if he had been, in no sense, his brother's keeper. Yet who has not heard indifference, which may or may not have been culpable, to some humanitarian cause, brought to the bar, with the cry: God says "you are your brother's keeper," and you are equally guilty with Cain, the murderer, to whom this was first said?

But this is not all. What is said to one class of men, presumably the more prosperous, is heard or read by the class of men whose keepers they are said to be, and these are not always

slow to shift responsibility from their own shoulders. Witness the reasons given for the non-attendance of certain classes upon the worship of the Church, often put into their mouths by their professed friends, who might rather be called their dangerous flatterers, and eagerly grasped by themselves. None of them, drawn from the action of others that I have seen, is a valid excuse for the man who knows anything of his duty towards God, to whom he must answer, and to whom no other can answer for him.

The duty to God comes first, and moreover so far transcends the duty towards our neighbor, that there can be no comparison between them: "With all my heart, with all my soul, with all my mind, with all my strength"—this is love to God. "As myself"—this is love to my neighbor. When the former takes hold of the latter and makes it a part of itself, as it must, then this latter gains vastly in intensity. But it must always know its place. It forgets it, when it says to a man, clergyman or layman, who is striving to square his actions as to things forbidden and things allowed by God's law: "Somebody else sees otherwise." "Somebody else may take your conscience for his." "Let him be your keeper or you his." Who is he? I say—Bring him to me. Let us talk together, and see if St. Paul's rule applies. Otherwise, to my own Master I stand or fall.

F. W. HILLIARD.

### MIGHT TRY SACRAMENTS.

To the Editor of *The Living Church*:

**A**LTHOUGH not a pastor's wife I should like to reply to your correspondent, the Rev. J. H. Knowles, when he asks, in his defence of the tobacco habit among the clergy:

"Are not they (the parsons' wives) glad that their poor, worried husbands can find some solace in their dens where they can be alone with their pipes?" etc.

My experience with parsons' wives has been that they have almost, if not quite, as much occasion for worry as their husbands. Would these wives' husbands endorse *their* resorting to the same solace for their many little vexations which Mr. Knowles recommends to the "stronger sex," that they might "get over all their troubles and not be as cross as bears downstairs"? And if not, why not?

If a woman, with her acknowledged weaker nervous system, must so discipline herself as to overcome (outwardly, at least) the petty vexations of the day, and *not* be as "cross as a bear," without the aid of an opiate, why not a man, and above all, a priest? Yours truly,

Arlington Heights, August 4th, 1905. E. B. BARRY.

### THE USE OF TOBACCO.

To the Editor of *The Living Church*:

**B**ISHOP WILLIAMS' article in your issue of July 15th, entitled "Clergy and Tobacco," was a most admirable one, and should receive the most careful consideration of every reader of your paper. I would like to say something on this question, and shall discuss it mostly from a physical standpoint; referring incidentally to it from a moral point of view.

It is worthy of note that in discussing this great question among people of all classes, we never hear any reference to the benefits derived from its use, but the discussion is always, "Which form of using tobacco is the least injurious?" There is considerable difference of opinion as to whether chewing is less harmful than smoking, or *vice versa*. Then, again, there is a difference of opinion as to whether cigar, pipe, or cigarette smoking is the least harmful way to indulge in this form of its use. While I believe that all sane persons will agree with me that cigarettes are decidedly the most injurious, both mentally, morally, and physically to those indulging in them, they still have their advocates, I regret to say. It would seem, therefore, that as this question had never been settled among those who are the advocates of its use, we must infer that the use of it in any form is wrong and injurious. Careful inquiries made in our schools and colleges within the past few years have shown that its use most seriously interferes with the orderly development of both body and mind, lessening the developments of the body, as shown by actual measurements in height, breadth, and lung capacity, and lowers its abilities for active work or exercise of any kind. John Ruskin says: "Tobacco is to-day the worst national curse of civilization." The London *Lancet*, the greatest medical authority in the world to-day, renders this verdict: "The habit of smoking, especially of cigarettes, is alarmingly on the increase. In view of its well-known deleterious



effects, we would entreat the youth of our country to abandon it altogether." Professor Orfila, president of the Medical and Scientific Academy of Paris, says: "Tobacco contains the most deadly and subtle poison known to the chemist, except prussic acid." Dr. Willard Parker of New York, says: "Tobacco is undoubtedly not infrequently the cause of apoplexy, so common of later years among business men." Dr. Landen, of France, says: "That the testimony of the College of Physicians of France is that 20,000 die annually of tobacco poison, either directly or indirectly. A large number of young men are handicapped for life, by their ability to fill responsible positions and do active work being impaired and the confidence of employers in them shaken. The diseases which result from the use of tobacco are something fearful. Cancer of the mouth and throat, and the most fearful cases of dyspepsia, are among the worst." In fact, entire volumes could be written showing the evil effects of this vile poison, and then the half could never be told.

A few years ago, some one sent me a little book which was devoted to the training of prize-fighters. Notwithstanding the abhorrence which is held by many of us to these exhibitions of brutality, the book itself was a most interesting and instructive volume of information. From it I ascertain that the use of tobacco in any form is tabooed during the entire time the subject is training for the ring; because it is claimed that no one can attain the highest degree of physical development if it is used. It is, therefore, quite reasonable to suppose that if tobacco is injurious to a prize-fighter, it must be equally so to any one else, be he layman or Bishop. The idea, therefore, of using a lighted cigar as a preventive for an infectious disease, is just about as sensible as wearing charms and amulets or scapulars for the same purpose. Strong, robust health is the best preventive of any disease, and we know that tobacco has the contrary effect.

I wish that every one could read the article by Elbert Hubbard, the well-known philanthropist, which appeared in the *New York Herald* on July the 23d, and which is directed entirely against the cigarette fiend. This article would require too much space to quote in full, therefore I will only quote the closing paragraph:

"There is no doubt but that the cigarettist is often a man of many good impulses, and over and over in his heart there sweep resolves to cease all subterfuge and be true, but these maudlin resolves are not to be trusted any more than you hearken to the promises of the dope fiend. The choice between cigarettes and daily doses of cocaine, morphine, and bromide is very slight—all of which lead downward to the grave. Dishonor, perfidy, disappointment, disgrace, are the end of all. And so I close by again sounding a warning note to the employer of labor: Place no confidence in the cigarettist, never promote him; he is an irresponsible being—a defective. Love him if you can; pity him, but give him no chance to clutch you with his nicotine fingers and drag you beneath the waves."

Not long ago, I overheard a conversation between a party of young school boys, the eldest of whom was not yet in his teens. They were discussing the tobacco question, which evidently had been a topic at school recently. Finally, one of them remarked, "I think that if Mr. Blank (the superintendent) wants us boys to keep from smoking, he ought to stop it first himself." Mr. Editor, that little sentence was a whole sermon in itself. The boys see their parents, teachers, and pastors indulging in this vile and pernicious relict of savagery, and thousands and thousands are ruined mentally, morally, and physically each year on account of it.

I appeal, therefore, to all who have the interest of humanity at heart, to break yourselves of this filthy and unnatural habit. Show the world that your personal habits are as clean as your morality. Until this is done, we might as well give up trying to save the generations which are growing up about us.

Brunswick, Ga., July 31, 1905.

HARRIS M. KING.

To the Editor of *The Living Church*:

IN re the use of tobacco by the clergy: I have no objection to their smoking pipes and cigars, for—unlike many of the laity—I see no reason why a priest should not indulge in any amusement that is considered proper for a refined layman. But nearly all laymen of my acquaintance regard cigarettes as quasi-immoral, and look upon them with contempt as being beneath the dignity of anyone but a brainless fop. When legislatures are passing anti-cigarette laws, and the Anti-Cigarette League is working hard to save boys from the degrading influence of the cigarette, it is discouraging to have our efforts rendered partly useless by the fact that some of the clergy smoke

cigarettes. And why is it necessary? Do not the less injurious pipe and cigars furnish enough tobacco for any man? Of course most cigarette smokers say that their cigarettes do them no injury; well, that is what drunkards say about their liquor.

Some may ask why cigarettes are more deadly than other forms of tobacco. As this is not a medical journal, it would be out of place to cite the numerous reasons; but should anyone wish to learn them, let him ask any physician, any instructor of boys and young men, or the superintendent of any insane asylum.

MABEL CATHRYN COOK.

Cedar Rapids, Iowa, August 1, 1905.

[Several other communications on the same general subject have also been received; but there seems to be no gain to be derived from a further discussion of the subject, and it is now, therefore, closed.—EDITOR L. C.]

#### ROMAN TEACHING AS TO TAINTED MONEY.

To the Editor of *The Living Church*:

IN your issue of July 29th, the Rev. F. A. Sanborn writes on "Roman authority about Tainted Money," and quotes "Tanqueray's Synopsis for Seminarians."

I am no Seminarian, consequently have no use for his Synopsis; but I am a Roman Catholic, with ordinary horse sense and consequently know that everything belongs to its rightful owner, by which I do not at all times mean "legal owner, or better, possessor." Is it not possible that a preceding sentence, or one that follows, changes the meaning of Mr. Sanborn's quotation?

Of all Catholic papers or periodicals which have come to my notice, whether Roman or Anglican, I find *THE LIVING CHURCH* the fairest, and what is more, the most thoroughly Catholic of any; and therefore feel assured that it would be beneath your keen sense of justice to allow anything like that which Mr. Sanborn quotes to remain unchallenged.

The *Baltimore Catechism*, which has the approbation of Cardinal Gibbons, three Archbishops, eleven Bishops, and a great number of the higher clergy, states as follows:

"Question.—What is the seventh Commandment?

"Answer.—The seventh Commandment is: Thou shalt not steal.

(The Douai version divides the Commandments so as to have the first three appertain to God and the other ones so as not to mix a man's wife up with his cattle.)

"Question.—What are we commanded by the seventh Commandment?

"Answer.—We are commanded to give to all men what belongs to them and to respect their property.

"'Respect their Property': that is, acknowledge and respect their rights to their property and do nothing to violate these rights.

"Question.—What is forbidden by the seventh Commandment?

"Answer.—The seventh Commandment forbids all unjust taking or keeping what belongs to another.

"'Taking,' either with your own hands or from the hands of another; for the one who willingly and knowingly receives from a thief the whole or part of anything stolen, becomes as bad as the thief. Even if you only help another to steal and receive none of the stolen goods, you are guilty.

"There are several ways of sharing in the sin of another; namely, by ordering or advising him to do wrong; by praising him for doing wrong and thus encouraging him; by consenting to wrong when you should oppose it—for instance, a member of a society allowing an evil act to be done by the society when his vote would prevent it; again, by affording wrong-doers protection and means of escape from punishment for their evil deeds. This does not mean that we should not defend the guilty. We should defend them, but should not encourage them to do wrong by offering them means of escape from just punishment. We share in another's sin also by neglecting to prevent his bad action when it is our duty to do so. For example, if a police officer, paid for guarding your property, should see a thief stealing it and not prevent him, he would be as guilty as the thief. Your neighbor indeed might warn you that the thief was stealing your goods, but he would not be bound in justice to do so, as the officer is, but only in charity, because it is not his duty to guard your property. Parents who know that their children steal and do not prevent them or compel them to bring back what they stole, but rather encourage them by being indifferent, are guilty of dishonesty as well as the children and share in their sins of theft. But suppose you did not know the thing was stolen when you received it, but learned afterwards that it was, must you then return it to the proper owner? Yes; just as soon as you know to whom it belongs, you begin to sin by keeping it. But suppose you bought it, not knowing that it was stolen, would you still have to restore it? Yes; if the owner becomes known to you, because it belongs to him until he sells it or gives it away. If you have bought from a thief you have been cheated and must suffer the loss. Your mistake will make you more careful on the next occasion. Suppose you find a thing, what must you do? Try to find its owner, and if you find him, give him what is



his, and that without any reward for restoring it, unless he pleases to give you something, or unless you have been put to any expense by keeping it. If you cannot find the owner after sincerely seeking for him, then you may keep the thing found. But suppose you kept the article so long before looking for the owner that it became impossible for you to restore it to him, either because he had died or removed to parts unknown during your delay—what then? Then you must give the article or its value (if the article has ceased to exist) to his children or others who have a right to his goods; and if no one who has such a right can be found, you must give it to the poor, for you have it unjustly—since you did not look for the owner when it was possible to find him—and therefore cannot keep it.

*Question.*—Are we bound to restore ill-gotten goods?

*Answer.*—We are bound to restore ill-gotten goods, or the value of them, as far as we are able; otherwise we cannot be forgiven.

“Ill-gotten”: that is, unjustly gotten. ‘Value.’ It sometimes happens that persons lose or destroy the article stolen, and therefore cannot return it. What must be done in such cases? They must give the owner the value of it. However, when you have stolen anything and have to restore it, you need not go to the owner and say, ‘Here is what I stole from you.’ It is only necessary that he gets what is his own or its value. He need not even know that it is being restored to him, unless he knows you stole it; and then it would be better for your own good name to let him know that you are making amends for the injustice done. Therefore, no one need have any excuse for not restoring what he has unjustly taken, because he has only to see that it is returned in some way to its owner, or to those who have the next right to it, or to the poor. [Now note.] *But you must remember you cannot make restitution by giving to the poor if you can restore to the proper owner.* [Note again.] *You must restore by giving to the poor only when the owner cannot be found or reached.* [Note once more.] Some persons do not like the duty of restoring to the proper owner, and think they satisfy their obligation by giving the ill-gotten goods to the poor; *but they do not.* [Further.] You cannot give even in charity the goods of another without being guilty of dishonesty. If you wish to be charitable, give from your own goods. It is a sin to delay making restitution after you are able to restore. You must restore just as soon as you can, because the longer you keep the owner out of his property and its benefits, the greater the injury you do him and the greater the sin. One who, after being told by his confessor to make restitution, and promising to do so, still delays or keeps putting off, runs the risk of being guilty of sacrilege by receiving the sacraments without proper dispositions. But suppose a person cannot restore; suppose he lost the thing stolen, and has not the value of it. What must he do? He must have the firm resolution of restoring as soon as he possibly can; and without this good resolution he could not be absolved from his sins—even if he had not the real means of restoring. The good intention and resolution will only suffice till he has really the means; but this intention must be serious, otherwise there will be no forgiveness.

*Question.*—Are we obliged to repair the damage we have unjustly caused?

*Answer.*—We are bound to repair the damage we have unjustly caused.”

The above are two complete answers, which of course I cannot expect you to publish as they would take up too much valuable space in your esteemed publication; but if the argument should appear to you that you are not attacking the Roman Catholic Church, but merely “Tanqueray’s Synopsis,” kindly remember that the Catechism has been taught those same Seminarians in their childhood, and that they would and should take exception to such teaching, which is nowhere more easily remedied than in the Roman communion, by merely calling it to the attention of their respective Bishops, *for such teaching would be rank heresy.* All I wish you to do is, let your readers distinctly understand that such is *not Roman Catholic doctrine.* God only knows, the leading spirits of this Church have had, have, and will have enough to answer for. I remain, sir,

Yours in Christian fellowship,  
Philadelphia, August 1, 1905.

F. J. Voss.

#### “AS SEEN FROM A DISTANCE.”

To the Editor of The Living Church:

THE Springfield *Republican* recently published a letter from ex-Governor D. H. Chamberlain, from London. It is too long for your columns, but is very interesting, and your readers would appreciate it all. Governor Chamberlain has been away from the country since the Rockefeller incident (with the Boston Missionary Society), the Equitable Life Insurance smash-up, the Roosevelt-Morton correspondence, the Bowen-Loomis affair, and he says that if distance lends enchantment to the view it also lends clearness to the view, favorable to clear thinking and correctness of judgment. He has some characteristic ideas as to the Rockefeller problem and recent matters in con-

nection with it, which have lately been printed, and it is this part of the letter only that I quote.

“Many have spoken on this topic, but no word has come to me with so much surprise and shock as the reported word of President Eliot—‘Money has no smell.’ What does President Eliot mean by this dictum, which is certainly untrue in a literal or physical sense? He must mean, I suppose—I should be glad to find another meaning if I could—that one dollar is just as good as another in all respects; that no gift of lawful money is to be rejected or scrutinized. If he does not mean this his dictum is meaningless.

“Now, this surely will not do. It is plainly wrong, grossly wrong. Money, in a moral as well as a physical sense, does ‘smell.’ It often ‘smells to heaven.’ A thief brings part of his booty to the Harvard president and tenders it as a gift to the university. Does the president accept it, knowing it to be stolen? No; and why? Because it ‘smells,’ smells rank and foul.

“The real question, then, is, Does Rockefeller’s money smell? Some, a good many of our clerical casuists, have said that Rockefeller has never been proved guilty, meaning, evidently, in any court of law. And is it only so—after a verdict of a jury or the finding of a court—that we condemn men and put them in the pillory? Must we wait till by the machinery of secular courts we are advised of a man’s guilt or innocence on a moral issue?

“I suppose no man who knows anything about the Standard Oil Company doubts that it has for 40 years lived and thrived by oppression and violation of law—lived and grown to its present fearsome proportions—a huge monopoly compared with which those monopolies which the all-powerful and arbitrary Queen Elizabeth had to abandon over three centuries ago, were mere molehills. Boasting its clean hands, has it not met every attempt to probe its conduct in the courts, just as Morton and Roosevelt are now meeting the Santa Fe scandal, by the most determined resistance to all examination of its secrets or conduct? Public prosecutors have at times, notably in Ohio through its attorney-general, tried to bring it to book; rivals, whose business it has crushed out by oppression and illicit advantages, have many times essayed to stay its devouring march by the arm of the law; but one must add, with shame and confusion of face, that all these efforts have been vain and fruitless. The only partial safety of rivals has lain in grounding their arms and hiding under the shadow of the giant monster.

“No man who is at all informed can doubt or does doubt that the career of the Standard Oil has been one unbroken career of oppression and monopolistic lawlessness. Its track is thickly strewn with the wrecks of rivals, and marked by secret, illegal, oppressive collusions with transportation companies, by perfect disregard of all public or private interests and rights except its own.

“Such is the record, known and read of all men. And are we to be told that in face of this, we are to say nothing till there is a legal conviction or judgment against the Standard Oil Company? Does history put in the ranks of the good all who have escaped conviction in courts? Dante did not so judge. History, mortality in all ages, has not so judged; and we cannot so judge.

“The world knows—I use the word advisedly—knows abundantly that the Standard Oil is a menace to society, a life-long violator and defier of law and morals.

“But I think the question still waits for answer—Is it right to take Rockefeller’s money for moral and religious uses? Or, more exactly, was it right for the Boston missionary society to accept his gift of \$100,000? I attach some importance to the fact that in this case it was a so-called religious concern that took the gift. It may well be that for some uses Rockefeller’s money may not ‘smell.’ The precise point here is, does it smell when offered as a donation to a society whose professed object is, in the cant of the clerical profession, to ‘send the gospel to the heathen’; for example, to the Japanese!

“The strongest statement I have read of those who defend the acceptance of the Rockefeller gift is: That any money, or property which lawfully belongs to its possessor, may be accepted without moral scruple. This is certainly a plausible position. If it is tenable, perhaps the question is answered favorably to the Boston society. But let us consider a bit. The late Louisiana state lottery was a perfectly lawful concern, made so by statutes of the state and ordinances of the city. Like the Standard Oil, it became very rich and powerful. Like the Standard oil, it rode rough-shod over all. It bought Legislatures; it was said to have bought courts; it debauched nearly the whole public at one time. Suppose now that in the heyday of its power and wealth, it had still further imitated the Standard Oil and come on to Boston, and by its president laid in the lap of the A. B. C. F. M. \$100,000. Would President Eliot say this money did not ‘smell’? Would Dr. Buckley have, uncalled, strode forward to vaunt his readiness and eagerness to accept this money for religious purposes? I do the Boston society, even when represented by Rev. Dr. Barton, I do President Eliot and even Dr. Buckley, the honor and respect to believe they would, each and all, have spurned the gift.

“If this be so, then the question is not solved by the rule just stated. I do not here and now try further to solve it; and I offer but one more observation, namely, that I look for a right solution with far more confidence to the so-called secular press than to the so-called religious press, or to the body of the clergy who are most concerned.



So far as I have read it, the current discussion of this theme has been carried on upon a higher plane and brought to higher moral tests by the daily press than by the pulpits of New England and the United States.

"For Dr. Gladden I have long had great respect. Let him not falter, or turn back. Let him 'force the fighting.' The game is worth the candle, to speak after the manner of men. Our country is sinking fast into the grasp of a plutocracy as heartless, as greedy, as gross, as deadly as any in any past age. Let Dr. Gladden compel a vote in the most conspicuous way possible, so that we may see who worships mammon, and who the Lord God.

"London, July 6, 1905.

"D. H. CHAMBERLAIN."

Very truly,

CLARENCE BRYANT.

#### OLD ISSUES OF CHURCH PAPERS.

To the Editor of *The Living Church*:

HERE have recently come into my possession old copies of the *Churchman* and the *Gospel Messenger*, which might be quite valuable to any who have incomplete files, or might wish them for historical purposes. The great majority of them are in good condition—very few mutilated. If any of your readers care for them they may be had by applying and paying the transportation. The years are as follows: *Churchman*, 1878, 46 numbers; 1879, 32 numbers; 1880, 21 numbers; 1881, 1 number; 1882, 23 numbers. *Gospel Messenger*, 1871, 8 numbers; 1872, 43 numbers; 1873, 50 numbers; 1874, 19 numbers; 1875, 46 numbers; 1876, 20 numbers; 1877, 51 numbers; 1878, 6 numbers.

EDWARD WELLES BURLESON.

Jamestown, N. D., August 2, 1905.

#### DR. NEWTON ON THE RESURRECTION.

To the Editor of *The Living Church*:

IN looking over certain old copies of the *Outlook*, I came across an article on Dr. Newton's sermon on the Resurrection, delivered in All Souls' Church, this city, April 21, 1895. Most of his sermon was quoted and the following extract may possibly aid you in your controversy with Dr. Newton:

" . . . Because of all these considerations, I am frank to say for one that I do not believe the resurrection of Jesus Christ means the rising again from the tomb of the actual body laid away there. *The Church undoubtedly teaches it*; but its authority is no higher than the authority of the disciples. . . ."

This may throw light on Dr. Newton's honesty. This copy is the *Outlook* for May 4th, 1895, under the "Religious News."

Very sincerely yours,

New York, August 3, 1905.

LEICESTER C. LEWIS.

#### AN IMMEDIATE NEED IN MISSISSIPPI.

To the Editor of *The Living Church*:

WE are trying to do our duty to the 900,000 Negroes of Mississippi, but the task is too great for our unaided efforts. I have written letters to the *Spirit of Missions* and to individuals, setting forth our plan of work and our immediate needs. To some of these letters no answers came, and to some kind and cheering and often substantial responses were sent. I beg to acknowledge these amounts with grateful thanks:

From three ladies in Philadelphia, \$300; a gentleman in New York, \$100; Auxiliary, Trinity, Boston, \$5; Auxiliary, Columbus, Ohio, \$10; Auxiliary, Pass Christian, Miss., \$5; a Priest of the Diocese of Mississippi, \$5. To these are to be added \$693.50 left by my predecessor for work among the colored people. These sums are to be used for the purchase of a permanent plant for our excellent school in Vicksburg. The late Bishop began this work four years or more ago; my effort is to build upon his wisely laid foundation.

I have an option on a suitable house and lot for the purpose. The purchase price is \$4,000, and I estimate that \$1,000 more will repair, paint, and equip the building. Will Churchmen come to our assistance quickly? Within ten days after this letter appears in THE LIVING CHURCH the option will expire; therefore my request for quick help.

Jackson, Miss.,

THEODORE D. BRATTON,

August 4th, 1905.

Bishop of Mississippi.

#### LETTERS COMMENDATORY.

To the Editor of *The Living Church*:

I AM just now, as painfully often before, brought face to face with a serious neglect of duty. It is that, on the part of priests and pastors in older parts of the country, in their failure

to commend people to the pastoral care of the clergy in this District. Scores of Church people come to us with no letters of transfer, commendation, or request to find and shepherd them. They are sometimes loyal and earnest, but often far from it. Not one in twenty of the communicants now enrolled, some of them excellent and faithful, brought any sort of credential. Many come and go and drift and slip away. It is not to the point to lay the blame on these people themselves. In the last resort, in most cases, the blame rests upon the careless and indifferent pastor they have left. I have served as pastor of settled parishes as well as scattered flocks and I know that it is perfectly possible to follow these wanderers and put them under somebody's care. If there is no resident pastor, they should be commended to the Bishop. That is one of the things he is here for.

I trust this may meet the eye and touch the conscience of some of my brethren and move them to a more righteous care in this matter.

F. K. BROOKE.

Guthrie, O. T., August 5, 1905.

#### THE EPISCOPAL ELECTION IN OREGON.

To the Editor of *The Living Church*:

SIR: Your abusive Editorials for 2 weeks reflecting on Dr. Morrison our Rector and insulting the Minority for Protesting against Lloyds election as Bishop Coadjutor of the Diocese of Oregon are villainous in the extreme and your damned ignorance of the real facts are culpable, I am one of the Layman who signed a protest against Lloyds confirmation for so high & dignified an office, you were the fellow who was "Goldbricked." Bishop Morris has a letter that shows your "Gold brick" Lloyd in his true colors what a calamity this Diocese has escaped, your Editorials to the contrary notwithstanding.

When your Agent was in Portland Dr. Morrison gave him a list of his Parishioners my name was on the list that was a couple of years ago & my subscription does not expire until Feby 06 so your suggestion Editorially that the "recalcitrants" should take a Church paper to "keep themselves posted" brands you as an ignorant falsifier. You may think we are hayseeds and Farmers out here and that all the acumen of the church is on your Editorial staff but recent events demonstrate your hind sight is better than your foresight.

Portland, Oregon,  
August 1, 1905.

T. B. KEIM,  
283 N. 24th st.

[This letter is printed, in language, spelling, capitalization, and punctuation, precisely as it comes to us. Ordinarily such a letter would not be permitted to appear in our columns. An exception is now made in the belief that the character and intelligence of the minority in the Diocese of Oregon are more eloquently depicted herein than in any language that we could use. Reference to the Oregon diocesan journal of 1904 shows the name signed to this letter at the head of the deputies from Trinity Church, Portland—a parish claiming 724 communicants—to the diocesan convention, and the name is also one of the four signed to the laymen's circular referred to below.

One explanation we add. THE LIVING CHURCH has made no comment on that circular letter of several laymen of the Diocese of Oregon addressed to the Bishops and Standing Committees, asking delay on their part in passing on the question of the confirmation of the Bishop Coadjutor-elect of Oregon, on the ground that "evidence" relating to his personal character "now in course of preparation" would show sufficient ground for withholding consent to the consecration. If the laymen had, or believed they had, such evidence, they were quite justified in issuing that letter. The comments of THE LIVING CHURCH were based solely upon the protest of several clergymen, which included no such allegation, and which fully deserved the characterization which was given it by THE LIVING CHURCH. The laymen's circular was received later, and, in our judgment, required no public discussion. Matters such as are therein treated are better relegated to the confidential, dignified consideration of the parties who are, by canon, entrusted with the duty of passing on the question of confirming or declining to confirm the election of a Bishop-elect. In the meantime, some light is thrown upon the competence and discrimination of the laymen claiming to hold such damaging evidence, by the foregoing letter. We understand that, not strangely, Dr. Lloyd's declination is to be esteemed final, and that the Bishop of Oregon has, very wisely, stated that no special convention will be called for the purpose of entering into a new election. The discussion of matters growing out of the late election is therefore closed, so far as THE LIVING CHURCH is concerned.—EDITOR L. C.]

WHAT HARM can happen to him who knows that God does everything, and who loves beforehand everything that God does?—*Madame Swetchine.*



# Literary

*The Apple of Discord, or Temporal Power in the Catholic Church.* By a Roman Catholic. Buffalo: "The Apple of Discord Co." Price, \$3.00 net.

This is a very interesting book of about 500 pages, published at Buffalo by "the Apple of Discord Company." The title of the publishing house is a somewhat startling one.

The writer avows himself to be a Roman Catholic. He does not give his name, but he is evidently an ecclesiastic. The subject of the book is the "Temporal Power in the Catholic Church." The line of argument taken is the probable reason for the writer's concealment of his name. The book is well written, evidently by a scholar. It is full of information, its positions are cautiously stated, nothing is said against Catholic doctrine, but the work is a strong arraignment of the temporal power and the multiform evils which have come from it.

The book begins by giving a description of the temporal power and its doctrinal aspect. It joins issue with the Jesuit statement that the denial of the necessity of the temporal power, if it falls short of heresy, is at least constructive heresy. The Popes and Cardinals are bound by oath to defend the temporal power. The policy of Rome under the late two Popes has been to regain the temporal sovereignty they had lost. Its schemes and intrigues have been one element affecting European politics.

The writer of our book rejects the alleged Donation of Constantine upon which this temporal power was based, as a stupendous forgery. It was Stephen III., who governed the Church from 1752 to 1757, who was the first Pope who exercised kingly power over Rome and the Papal States. He makes a strong point showing that if the temporal power was not needed for the first eight hundred years it cannot be a necessity for the Church's life. He traces its growth and its accompanying evils from century to century; how at its door lies the use and abuse of indulgences, the veniality of the Church, and its destruction of the liberty of Church elections; how it increased in the 13th, 14th, and 15th centuries, and led to the deposition of monarchs and schism within the Church. It has manifested itself in the 18th and 19th centuries in opposition to progress and the increase of the despotism of the episcopate over the clergy.

The writer gives the dispute over "Americanism" and the present condition of the more liberal minded American Romans. The work shows that there are a number of intellectual Roman Catholics disquieted with their present system. They are, as they say, Catholic, and can never be Protestants. They do not see why Americans should be taxed to support an earthly court in all the pomp and grandeur that surrounds that of Rome. When the Italians, acting upon their inherent rights for good government, threw off the tyranny of the papacy and welcomed Victor Emmanuel to Rome, the government protected by law the papacy in all its spiritual prerogatives. The Pope was allowed to receive ambassadors from other countries as formerly. Within his own territory of St. Peter's and the Vatican, he was independent. His own independent post office service was secured to him. No officer of the Italian government, military or otherwise, could enter his domain. Also the sum of \$750,000 was set apart for his yearly support.

The freedom with which the late election of the Pope took place showed that the papacy had nothing to fear from interference by the Italian government. During the last quarter of a century when the Pope has been playing the part of a prisoner, but being practically free, his spiritual power has greatly increased. So it has come to pass that many Roman Catholics in America do not see why they should be taxed by way of Peter's Pence to support the luxury and state of a monarchy, to whose principle, as Republicans, they must be opposed, and as good Catholics feel there is no necessity for.

We would commend the book for its learning, its fair statements, and its liberal position. Should the Roman authorities see fit to suppress it, it would be wise for those who are interested in the Roman controversy in this country to have it on their shelves.

C. C. FOND DU LAC.

*The Outlook to Nature.* By L. H. Bailey. New York: The Macmillan Co. Price, \$1.25 net.

Professor Bailey remarks, in the course of one of the four lectures which make up his book, that "only under the free open heavens" do "we seem to be able to feel things purely and newly and freshly," and he adds: "When in the open I am hopeful and resilient; when in my study I am conventional and dull. I wrote this in my study."

Alas! Professor Bailey's sentence is an illustration of the truth of his statement: for a conventional quip like this, or a dull pseudo-Emersonian epigram, often obscure a habit of thought and observation obviously quite charming, fresh, and original.

It is a curious fact that a naturalist who is so full of "content-work"; whom the reader between the lines feels would be an ideal guide to introduce a sympathetic companion to the sweet, deep meaning of nature, in the simple, near-at-hand, common things, neverthe-

less, for the lack of "expression-work," fails to convey the atmosphere in which he lives.

The subtle and misleading temptations of the platform probably have much to do with the forcing flavor which lingers in these often delightful and suggestive pages. There is a pressing demand from the lecture audience to be amused, to hear it "all," in a condensed, witty, and comprehensive manner in the course of ninety minutes. Perhaps the sugar-coated pills which the lecturer must offer may dissolve and nourish the mental and moral fibre, but is it conceivable that old Walton or White of Selborne could so distil their gentle spirits into sparkling wine of this effervescent sort?

There are many very valuable hints in the chapter on "The School of the Future," the school of broad training, in the newer industrial education, which should dictate the means and methods of the process, including in proper subordination, the "humanities." Such was the ideal of Rogers and of Walker in the Massachusetts Institute of Technology (now notorious through the attack on its integrity by Harvard College and some of its own officials), which has materialized in similar institutions all over the land. In "Evolution: The Quest of Truth," Professor Bailey exhibits the common "scientific" narrowness which is nowadays so much more than repaying the "odium theologium" of former times. In maintaining the evolution-conception by the few arguments that observation has contributed to it, he goes out of his way to formulate a creed as purely dogmatic as any of those to which he objects: of "an immanent God," "an indwelling spirit in Nature as truly as in Man."

O Sapientia! When will men recognize thee? The wisdom that is divine as well as that which is natural: The eyes of the spirit which see quite as really as the eyes of the body: The evidences of things called unseen: The light which has come into the world, which shineth in the darkness of reason! Science is "falsely so called" indeed that does not recognize the facts which prove in the lives of millions of men the supernatural, not in a bondage of "beliefs," but in the service of perfect freedom. There need be no conflict. Patiently and humbly we try to read the great book of Nature which God has set before us: patiently and humbly we read and obey the plainer Word which He has spoken, and are content. One day we shall understand, if it please Him, how entirely one they are with themselves, and with Him.

ERVING WINSLOW.

*The Personal Story of the Upper House.* By Kosmo Wilkinson. New York: E. P. Dutton & Co. Price, \$3.00 net.

A most suggestive title, and one which, if carried into effect, would have given much pleasure, and furnished a great deal of information. The Upper House of the Parliament of England has been generally the centre around which the history of Great Britain has revolved, as it has stood, now for the Kings, and now for the people, forming the court and leading the nation. Its personal history ought therefore to be most interesting; but Mr. Wilkinson has not made it so. The subject is too large for his imagination; he has merely given us little sketches of this, or that peer, lay or spiritual, as he took up the various threads that compose the cloth of the story of the greatest chamber, judicial and legislative, the world has ever known.

W. P.

*The Little Hills.* By Nancy Huston Banks. New York: The Macmillan Co. Price, \$1.50.

A delightful Southern story of village life. It is as dainty and charming as *Cranford* or *Oldfield*.

Phebe, the heroine, marries a man, out of pity, although she does not love him. He dies and she takes his father and stepmother to live with her.

She is soon relieved of her burden, and marries the man of her choice.

The character drawing of the villagers is life-like, and the appreciation of nature is subtle and refined. It is one of the most pleasing stories of the season.

*Return.* A Story of the Sea Islands in 1739. By Alice McGowan and Grace McGowan Cooke. Boston: L. C. Page & Co. Price, \$1.50.

This is a story of life in Georgia during the days of General Oglethorpe. Diana Chaters, a rich and proud coquette, is jilted at the altar by Archibald Cameron. She marries a young Virginian named Robert Marshall as a means of covering her humiliation. He discovers her motive, a quarrel ensues, and he leaves her to join the army. The last half of the book is occupied with her search for him. There are strong characters in the story besides the principal, who include General Oglethorpe and Whitfield, the great Methodist preacher.

The story is interesting and well told; but it is rather too long, and the latter part does not seem equal to the beginning. The story is to be classed with *To Have and to Hold* and many more like it, which treat of early Colonial times.

*The Storm Centre.* By Charles Egbert Craddock. New York. The Macmillan Co. Price, \$1.50.

Miss Murfree has dared to write a novel of the Civil War, where it would seem that another could not succeed. But *The Storm Centre of the Civil War* contains another center, around which romance plays with its enticing lure. This last in Miss Murfree's hand spells success.



## Topics of the Day

### THE APOSTOLIC SUCCESSION.

*Question.*—Will you try to show me the reasonableness of the doctrine of the Apostolic Succession?

*Answer.*—God is a God of order. In nature nothing is left to chance; He works by law. In the Church also there is a fixed and definite rule by which certain functions of the Body are assigned to the ministerial priesthood.

This thought of the orderliness of God's working in the Church will explain the law of succession in the ministry. When it is stated that the clergy of the Church have a representative priesthood it is not meant that their powers were derived from the Body; the authority comes from God and is exercised only by His appointment. While of course the whole body of the faithful should have something to say about the selection and appointment of the clergy who act for them, yet the authority by which they act, the powers they exercise, must come from God. He only can commission them; the authority could not come from the members of the Body, because no one can confer a greater authority than he himself possesses.

It would appear from the Bible that this commission from God implies not merely that the minister should believe that he has received a divine call, but that he should be set aside and ordained for his work in a divinely appointed way. This is necessary in order that those to whom he ministers may have the assurance of his divine commission, as well as he himself. An inner call might be enough for *him*; others, however, can know nothing about this, and so there must be the regularity of appointment as pledging the validity of his ministrations. So in the Jewish Church God set apart a certain tribe for the service of the tabernacle, and the presumption of others who attempted to take the same power to themselves was repeatedly punished.

What, then, is the regular and valid form of appointment to the priesthood in the Christian Church? The answer lies in the statement of what we call the doctrine of the Apostolic Succession.

We believe that Jesus Christ came on earth to found a Church. We believe that His Apostles were its first ministers. They, under instructions from Him, organized its government. He had promised to be with them always, and so they ordained others as their successors, through whom this promise was to be fulfilled. It is perfectly plain that at first in the Church *only those who had been ordained by the Apostles could take the office of the ministry*. By and bye we see the Apostles consecrating others, to whom is given this power of ordination, so that during the life time of the Apostles we find three orders of the ministry established: (1) The lowest order, who were called Deacons, and who were given authority to preach and baptize; (2) another order, who were called Presbyters, and who were in charge of congregations and celebrated the Eucharist as well as fulfilled the duties of the minor office; (3) a third order, called Apostles, who besides doing all that has been enumerated had the oversight of churches and ordained and consecrated to the ministry. Such were Timothy, Titus, and others. As yet the name "Bishop" is given indiscriminately either to those of the Apostolic order or to the Presbyters; gradually, however, out of honor to the original Twelve, the name Apostle was dropped as the designation of the highest order, and the title Bishop was reserved for them alone.

These Bishops (or Apostles) then have consecrated others, and they in turn still others, so that the line has come down to the present day; the succession from the Apostles has never failed, and the three orders have never ceased. The three great branches of the Church Catholic, the Eastern, the Roman, and the Anglican (which includes our own), have this apostolic ministry; the Protestant churches have dispensed with it. Most of them say that it is unnecessary; some, like Presbyterians and Lutherans, claim to have a "presbyterial succession," that is, a succession through presbyters, the second order of the ministry.

Here the well instructed Churchman must be prepared to meet attacks from three different directions.

(1) First, he must answer those who deny that the Anglican, which includes the Episcopal, Church has this succession. Roman Catholics will sneer at the claim and will assert that to

them is due the allegiance of English speaking Christians as alone having a valid ministry. What we claim, and what history proves, is that at the reformation the English Church preserved absolutely her connection with the past. It is not necessary to go into the case in detail here, because so many books and pamphlets have been published on the subject that no one need be at a loss for the facts.\*

There is not the slightest doubt that the Anglican Church traces her life back to the Apostles. With her the reformation was "a reform within the Church," and differed radically from the secession and revolt on the continent. In England the continuity of the Church was not broken; she remained the same Catholic and Apostolic body she had always been; she retained the Bishops and Priesthood, the ancient creeds, the Catholic faith and sacraments. She rejected the claim of the Bishop of Rome to be the head of the Church, the source of jurisdiction, the arbiter of doctrine; she removed abuses, guarded against popular errors, returned to the primitive custom of administering the Holy Communion in both kinds, and restored the service to the people by saying it in a language which they could understand; but made no change which involved a loss of her Catholic heritage. When the storm was over only 177 out of 9,400 clergy refused to conform to the new order; one of the Popes is said to have offered to accept the Prayer Book with all its changes, if the Queen [Elizabeth] would acknowledge his supremacy, and, in short, there is abundant evidence that "the separation was from Rome as a court claiming jurisdiction over England, not from Rome in any point of faith or order that had been ruled upon by the Church Universal."

(2) Again, the Churchman must meet the Presbyterian claim to an Apostolic Succession through the second order of the ministry. The assertion that presbyters had the power of ordination rests upon a few supposed instances and some obscure references, notably one by St. Jerome. Over against these, however (and every one of them can be otherwise explained) is an overwhelming preponderance of testimony to the world-wide acceptance of the Episcopate as the ordaining body. As soon as the Church emerges out of the darkness of the unknown period succeeding the apostles, we find the Episcopate everywhere established with Episcopal ordination the universal rule. Is it not the height of absurdity, then, to claim that Presbyterianism could have prevailed during the preceding age? Imagine the change being made in that short time from one form of government to another, and yet history proving absolutely silent as to any protest, in any Church, from any presbyter whose rights had been so ruthlessly trampled upon. Revolutions are not worked in this way. Scripture and history alike must have curious interpretations read into them to show the faintest evidence that any but a Bishop or Apostle ever had authority to ordain in the Church of God.

(3) Finally, we shall be met by an appeal to sentiment from those who reject the doctrine of the Apostolic Succession as being narrow and illiberal, as un-Churching other bodies and invalidating other ministries.

What shall we reply to such?

Perhaps it would be best to define terms. What do we mean, then, by a "valid" ministry and "valid" sacraments? Simply a ministry and sacraments that are secure and certain and assuredly ratified by God. The point with regard to any ministry outside of that which history shows to be apostolic is, that we cannot be *certain* about it. When we are asked to acknowledge other orders than those conferred under the Apostolic rule and to permit other ministers to serve at our altars, we simply reply that we cannot give up a certainty for an uncertainty. We do not say that a non-episcopal ordination is valueless and that the sacraments celebrated under it do not convey grace; we know that God can give grace freely and we cannot doubt that He has given it where the sacraments are not duly administered; but believing our own ministry to be that which is in accord with the will of God, we feel that we have no right to tamper with it. It is for us to guard it with all diligence because we believe it to be divine—meanwhile leaving others to Him who knoweth all things and judgeth righteously.

C. F.

\* See, for example, the latest edition of Little's standard work, *Reasons for Being a Churchman*; or chapters in Bishop Grafton's book, *Christian and Catholic*.

FOR THOSE who live, as she did, with their whole talents dedicated to God's service, death is only the gate of life,—the path from joyous work in this world to greater capacities and opportunities for it in the other.—*Horatia K. F. Eden*.



## The Family Fireside

### COMING.

Put the boat about there, boy, and head her for the sea.  
Cut adrift the fish-car, open. Let the fish go free.  
Want to know what ails my breath?  
It is nothing: only Death.

Take the skiff and scull ashore, lad, for you cannot sail with me.  
For you cannot sail the voyage that I'm going on to-night.  
There the World lies. You can make it in the waning of the light  
And no eyes must see the meeting where I sail alive or dead.  
Boy, I cannot die abed  
I must go to find my Maker out o' soundings in the night.

Home? It's home I'm going, lad. My home is not ashore.  
There's my home out yonder, seaways: I must reach once more  
Open sea and open sky  
Where a man has room to die.

House ain't home, lad, for a sailor who's once heard the white seas roar.  
Drag a mattress to the tiller, lash that water-breaker near.  
Crying, lad? There ain't no cause to. I can shift to watch and steer.  
Death's an easy port to come to, and the night-wind takes me fair,  
And I meet the Lord out there  
So I cannot keep Him waiting while we're lying hove-to here.

Let her go to leeward, lad, and take your kit and go.  
She and I must die together. Jump! Now pull off, slow.  
Good mate you have been to me  
But there's things you may not see,  
And a dead man sailing seaward in the night you must not know.  
I'm still captain. Take my orders. Good-bye, lad; and when you land  
Say I'm crazy-mad. That clears you and they cannot understand  
How I've got to go to meet Him. Good-bye, boy!  
And now, oh Lord,  
Psalm o' wind in rope and cord  
Says You're coming. Master, Master! Bear me upward in Thine hand!  
L. TUCKER.

### LOVE'S GIFT.

BY HOPE DARING.

**Y**OUR turn next, Miss Farley."

Doctor Gray's colored servant held open the door of his master's consultation room for Florence Farley. She hastily crossed the threshold.

"You, Florence!" and Doctor Gray, a small, active, white-haired man, came forward to take the girl's hand. "Be seated. You came to learn the result of my yesterday's visit to your cousin?"

Florence nodded; she was too excited for words. Doctor Gray drew a chair near to the one he had placed for his caller, sat down, and looked thoughtfully at the girl.

She was tall and slender. Her pink-tinted face was regular in outline. She had steady gray eyes and an expression of girlish delight in life.

"Is there any help for Nina?" she demanded suddenly.

Doctor Gray settled back in his chair. "I went to Mendon on the morning train. Mr. Dare, your cousin's step-father, met me at the station and drove me out to his farm. I made a thorough examination of Miss Nina Farley's case."

"What was your decision?"

"That there is nothing to be hoped from any operation. Indeed one is not necessary. Your cousin has not walked a step for nine years, not since she was ten. At the time she recovered from the fever, I think the physician who attended her was right in saying that nothing could be done but to wait. The time has now come when she could be helped."

"How?"

"By long-continued, skilful treatment. If Miss Farley can come here to the Ames Sanitarium for six or, it may be, eight months she can be cured."

Florence had grown very pale. She leaned forward, laying one hand on the physician's arm.

"Cured! Made to walk! Oh Doctor Gray! Think what that would mean to poor, brave Nina! Nothing stands in the way but—but money. What would it cost?"

"About a hundred dollars for each month."

Florence did not speak. Doctor Gray went on.

"I talked with Mr. and Mrs. Dare. They are kindly, sincere people, but of different fiber from the girl. She is, like yourself, Florence, a genuine Farley. The Dares cannot raise the money; it is useless to look to them for it."

Big, slow tears rolled down Florence Farley's face. Twice

she opened her lips, and no sound came from them. At last she said brokenly:

"If some way could be found! Think what Nina's life is, Doctor Gray! For years she has been shut in that little room, her only glimpse of the beautiful out-of-doors world what she gets from one little window. She suffers greatly and much of the time must stay in bed. And she is just a girl, with a girl's longing for beauty and joy. She has managed to acquire a fair education, and the dream of her life is to become a teacher."

There was no reply. The two sat in silence while soft gray shadows began to fill the corners of the room. At last Doctor Gray spoke.

"What of yourself, Florence? You passed your twentieth birthday last week?"

"Yes, and, according to the terms of Aunt Myra's will, the thousand dollars she left me came into my possession. So I give up my position in school at holidays and enter the Ramor Conservatory of Music."

"Ah! Then the thing you most desire is to be yours, little girl."

The tone was most kindly; Florence's father had been the physician's dearest friend.

She had been orphaned at the age of ten. A little property was left, enough to keep Florence in school until she graduated. The girl had shared the busy, crowded home life of her mother's sister. That autumn she had begun teaching in the primary department of her home town.

"The thing I most desire," she repeated, and a smile looked from her tear-wet eyes. "It is to be a beginning, Doctor Gray. They tell me at the conservatory that Aunt Myra's gift will fit me to help myself. When these eager fingers of mine have acquired skill enough so that they can earn the money to further their training, then I will be satisfied."

Doctor Gray stood up. He knew patients were waiting for him. Florence must go, but there was still something he wanted to say.

"You knew nothing of this cousin until last summer?"

"When our fathers were living, we used to exchange visits. Then we wrote, but only at long intervals. Last vacation Nina urged me to visit her for a week. I did so, and I learned to love the poor girl as a sister."

"You are a great deal to her, Florence. She said you were to spend Christmas at the farm."

"Yes. I go down a week from to-day. Did you tell Nina what you have told me?"

"No. I told the Dares but advised that it be kept from the girl. However I doubt their following my advice."

"I fear they will not; Aunt Dora is more like a child than is Nina. Now, Doctor Gray, I want to pay you for your visit to my cousin."

"Yes. My bill is just the amount of my railroad fare."

"No, no, Doctor Gray. You were gone a half day, and I know that your time is valuable."

"All the more reason why I should give of it, especially at this time, when the anniversary of the gift of God's love is near."

He had his way. Florence thanked him with glistening eyes. As he stepped forward to open the door for her, the physician asked:

"This money from your aunt, was it stipulated that it should be spent for musical study?"

It was a moment before Florence replied. Doctor Gray's question had conveyed to her mind all that he meant it should, and her breathing quickened. When she did speak, her tone rather than her words showed a sense of irritation.

"It was not so expressed, but dear Aunt Myra understood that I would use it for that purpose."

Florence returned the doctor's good-bye. She hurried along the street, her small head held proudly erect and her gray eyes shining in the semi-gloom of the early twilight.

"Of course that is what Aunt Myra meant," she thought. "When—when I have become an accomplished musician, then perhaps I can earn the money to send Nina to the sanitarium. Poor, dear Nina! The Dares ought to be able to procure the money. There ought to be a fund provided by—by the government or somebody for such cases. Never to walk, never to feel the wind on her face like this! If I were Nina, the Christmas joy would mock me."

That was a hard week for Florence Farley. The gladness of the coming Christmas-tide, her intense love of music—all those joys were, in some strange way, dimmed.

It was on the day before Christmas that she started for



Dare Farm. The sky was gray and overcast. Florence's heart was heavy as she bade her aunt and cousins good-bye.

"No one seems to think that I am sacrificing anything by going into the country for Christmas," she said to herself fretfully as she left the house.

At the depot she had to wait ten minutes. Hearing her name spoken, she turned to find at her elbow Mr. Simmons, the president of the school board.

"I want to tell you, Miss Farley, how much we regretted receiving your resignation. Your work had been highly commended by the superintendent."

"Thank you," was Florence's reply. "I enjoyed teaching."

"We have not filled your place. Should anything occur to change your plans in the next few days, notify us, and we shall be pleased to retain you."

Mr. Simmons talked a little longer. As he turned away, Doctor Gray joined Florence.

"Your Christmas gift and Nina's," he said, placing two long florist's boxes in her hands. "I wanted to send something to brighten that little room."

Florence could not forbear a peep. Each box was filled with pale, pink half-blown rosebuds.

"Oh, the beauties! Thanks, both for Nina and for myself. Poor Nina!"

"That girl's sweet, serene face has haunted me all the week. The gift of pain is hers; God grant that she may have a double portion of the true Christmas spirit—love's Gift."

Doctor Gray put Florence on the train. She bade him good-bye and settled herself for her ride of an hour.

"Love's Gift." Doctor Gray's words rang in the girl's ears. She pressed her face to the window. Already they were leaving the city behind. Suddenly the sunlight flashed out, flooding the bare brown fields and the gleaming river with radiance.

Florence drew a long breath. Life was so fair, so broad, yet from much of its beauty and broadness Nina was shut out. Shut out because of the want of a few hundred dollars, because of the want of—

The girl stopped. Then she set her scarlet lips firmly together and finished the sentence.

Because of a lack of self-sacrifice and love—the love that gives.

To Florence Farley music was life's supreme good. Competent critics had told her that, with training, she could win for herself a place among the pianists of the day.

And the beginning was within her grasp. Could she refrain from taking it—could she wait? Ah, youth is impatient, and to wait sometimes seems harder than to renounce. Could she do it—for love's sake?

That ride made a never-to-be-effaced impression upon Florence Farley. During it she came close to the One whose coming to the world was love's Gift.

Mr. Dare was waiting at the station for the expected guest. Florence delayed his starting for the farm only long enough for her to enter the depot and send a telegram back to the city.

When Florence entered the room where her cousin lay, Nina held out her arms. The crippled girl's face was pale and spirituelle. Her eyes were of the same clear gray as were those of Florence, and the hair that was woven into a massive braid was of a pale golden tint.

"You darling! O Florence, your coming is my best Christmas gift!"

Florence could not keep back her tears. The other understood.

"I know what Doctor Gray said, dear," Nina whispered bravely, although her lips quivered. "I know, but, because it cannot be, you must not grieve. I—I can bear it. God orders my life, and even this may be the gift of His love."

Just then Mrs. Dare came bustling in, and there was no more opportunity for confidential conversation.

The day was filled with simple preparations for the morrow's festivities; it was not until the twilight hour that the cousins were alone. Mr. Dare and Nina's little half-brothers were at the barn, while Mrs. Dare was preparing supper.

Florence sat down upon a low stool close to the side of the bed. Leaning forward she laid her head on Nina's pillow, her pink-flushed cheek touching the colorless one of her cousin.

"Christmas Eve, Nina.

"How silently, how silently  
The Wondrous Gift is given!  
So God imparts to human hearts  
The blessing of His heaven."

"I want to tell you of my Christmas gift to you."

Nina put her arm round the other's neck.

"Florence, your coming, your love, you—these are all the gifts I ask."

"The other is because of those. Nina, you are to go to the Ames Sanitarium for treatment. Nay, let me finish. I am going to wait for the music and use my money to cure you. Cure you, dear! Think of that!"

Nina Farley pushed her cousin from her. The crippled girl's voice rang out almost fiercely.

"No, no, Florence! Do not speak of that. It would be wrong. Do not say more."

"I must," and Florence's arms drew the excited girl in a close embrace. "Listen, Nina. I want to do this; I am sure God wants me to. Already I have telegraphed the president of the school board that I will retain my position. There will be some money left, and I can earn more, enough to carry on my musical studies after a time. When you are well—well, dear—you can help me. Nina, you will let me do this?"

"I—I cannot."

"You must. Think what it will be for you."

"For me! O Florence! I want it so sorely! It would be freedom, real life. But can I take such a gift from you?"

"Not from me, dear; it is love's gift, and I give it in memory of that other love's Gift whose anniversary we are keeping."

Tears of joy shone in Nina's eyes. She kissed her cousin's hands.

"Love's Gift. In the name of that, I take this. It shall hallow my life. All my days shall be a praise-giving for this gift."

#### "ADRIFT."

By F. M. VON GROVE.

RITA GOLDBERG sat gazing dreamily from her window seat, upon the mass of children playing in one of the busiest and poorest streets of the Ghetto. Her wan features displayed the mark of that enemy which plays such havoc among the souls herded like cattle in the wretched tenements of the Jewish quarter—namely, consumption. The eyes once dark and full of spirit, had now that far-off expression of a soul seeking beyond the world.

It was the last day of April; on the morrow thousands of tenants, too poor to pay their rents, were to be evicted into the streets—goods and all—for it was moving day; the first of May.

Pasted to the window-pane above Rita's head, was the well-known and oft seen placard—

"TO LET.

"FOR FURTHER INFORMATION APPLY—

"HARDHART & Co.,

"MAIDEN LANE, NEW YORK."

From the children rollicking in the dirty thoroughfare (more properly an ash pile) the girl's eyes fastened on this sign, which, to her, bore the aspect of impending despair and doom. Her landlord, knowing full well her critical state, nevertheless had given notice of removal if she failed to let the fourth week pass and no rent paid.

Rita had toiled hard at one of the "sweat shops" in the district, until her malady developed to such an extent that further work was impossible. For three weeks she suffered the pangs of pain and hunger, save the few crusts and sour milk her kind but poor friends in the tenement had given her.

As she sat thinking of the future, of what might happen if she, too, were cast into the street, her thoughts fled back to her childhood days—though she was but twenty now. In this manner she dreamed for a space, then, as if recalling her mind again, she took from the folds of her dress a much-soiled paper, carefully folded, and opening it she murmured:

"Perhaps—I suppose my life is only worth that much—this will pay all." Heaving a sigh, and stifling the tears which trickled down her ashen cheeks, she rose from her chair, and with a cry of pain and anguish, threw herself upon a cot in the corner of her room.

The morning of May 1st, 1905, dawned bright and clear. Promptly at nine o'clock, the agent of Hardhart & Co. climbed the rickety stairs leading to Rita Goldberg's room.

Knocking at the door, he received no reply. Turning the knob, he entered the room and gazed nonchalantly about, then fixed his eyes upon the cot in the corner.

Advancing, he shook Rita gently, but received no response. In her thin, cold hands she clasped a life insurance policy for fifty dollars.



## Church Calendar.



- Aug. 6—Transfiguration. Seventh Sunday after Trinity.  
 " 13—Eighth Sunday after Trinity.  
 " 20—Ninth Sunday after Trinity.  
 " 24—Thursday. St. Bartholomew.  
 " 28—Tenth Sunday after Trinity.

### CALENDAR OF COMING EVENTS.

- July 31—Aug. 26—Sewanee Summer School of Theology.  
 Aug. 8-20—Workers' Conference, Richfield Springs, N. Y.  
 " 20-27—Sunday School Conference, Richfield Springs, N. Y.  
 Sept. 5-8—Retreat for Clergy, Grafton Hall, Fond du Lac, Wis.  
 " 11-15—Retreat for Clergy, Holy Cross House, West Park, N. Y.  
 " 19—Conv., Milwaukee, Sacramento.  
 " 20—Conference of College Churchmen, Chicago.  
 " 21-24—Brotherhood of St. Andrew Convention, Chicago.  
 " 27—Dioc. Conv., New York.

## Personal Mention.

THE REV. GEORGE W. BARHYDT, now of New Milford, Conn., will be in charge of St. Joseph's, Queens, L. I., after September 1st.

THE address of the Rev. THOS. J. BEARD, D.D., is changed to 1229 S. 19th St., Birmingham, Ala.

THE address of the Rev. GEORGE BUCK is changed from New Haven to Milldale, Conn.

THE address of the Rev. JOHN A. CARR is changed from Downer's Grove, Ill., to St. Andrew's Rectory, Lambertville, N. J.

THE REV. DAVID CURREN of St. John's Church, Hiawatha, Kans., will be in charge of St. Mark's Church, Kansas City, Mo., during the month of August.

THE address of the Rev. C. M. GRAY of St. Petersburg, Fla., during August will be Sewanee, Tenn., where he is on a visit to his son, Charles M. Gray, Jr., at the University of the South.

THE REV. GEORGE O. HARRIS of Weymouth, N. S., has accepted a call to the rectorship of St. Paul's Church, San Antonio, Texas, and will begin his new work in September.

THE REV. C. W. KNAUFF has accepted the rectorship of St. Luke's Memorial Church, Cleveland, Tenn., commencing services on the Feast of the Transfiguration.

THE REV. THEODORE M. PECK has resigned the rectorship of St. Peter's Church, Oxford, and Christ Church, Quaker Farms, Conn., and accepted the rectorship of St. John's Church, Washington, Conn., to take effect October 1st.

THE address of the Rev. Dr. H. ATWOOD PERCIVAL of Peoria is, Detroit Harbor, Washington Island, Wis., until September 3d.

THE REV. H. B. PHELPS of Newark, Del., is now Registrar of the Diocese in succession to the late Rev. M. B. Dunlap. Please address accordingly.

THE REV. WM. RUSSELL SCARRITT of Cambridge, Mass., has accepted a call to the rectorship of Trinity Church, Bridgewater, Mass.

MR. JAMES B. SNOWBALL has succeeded the Rev. Fred T. Bennett as Secretary and Registrar of the Missionary District of Arizona. Address, Phoenix, Arizona.

THE REV. Dr. C. ELLIS STEVENS has declined the appointment to the committee of members of patriotic societies for the final obsequies of John Paul Jones.

THE REV. BRUCE V. REDDISH, who has been in charge of the Church of the Holy Trinity, South River, N. J., for the past two years, has accepted a call to become curate at St. Jude's Church, Brooklyn, and will enter upon his new duties the first of September.

### ORDINATIONS.

#### DEACONS.

NORTH CAROLINA.—In the Church of the Good Shepherd, Raleigh, on the Fifth Sunday after Trinity, SAMUEL MERRILL HAUFF, by the

Bishop of the Diocese. Mr. HAUFF graduated this year in divinity at Sewanee.

#### PRIESTS.

NORTH CAROLINA.—In St. Ambrose's Church, Raleigh, on St. James' day, the Rev. CHARLES HENRY MALE, by the Bishop of the Diocese. Mr. Male is a colored missionary at Oxford and Satterwhite.

#### DEACON AND PRIEST.

SOUTHERN FLORIDA.—On the Sixth Sunday after Trinity, July 30th, at the Cathedral, the Bishop of Florida ordered deacon Col. JOHN ELIE CARTARET, and advanced to the priesthood the Rev. HENRY GIBBS. The Dean preached the sermon. The Bishop's chaplain was epistoler, the new deacon being gospeller. The Rev. Henry Gibbs has for some time been a missionary to the Seminoles, he and his faithful wife having given their lives to that work. They will return to Immokalee in the near future. The Rev. J. E. Carteret is going to Sarasota and will be associated with the Rev. Henry B. Jefferson, priest in charge of that region.

#### DIED.

HARRADEN.—Entered into life, at Hanover, Mass., on Saturday, July 29th, Rev. FRANK SOMERVILLE HARRADEN, rector of St. Andrew's Church, Hanover.

IRWIN.—JAMES IRWIN, 116 Warren Avenue, Milwaukee, aged 68 years, 5 months, late of Liverpool, England.

KING.—Entered into life Eternal, at his residence, 63 Hawthorne Place, Chicago, on July 27, 1905, ROCKWELL KING, aged 52, husband of Lucy Andrews.

"The strife is o'er—the battle done.  
Alleluia!"

NORTON.—Suddenly, Tuesday evening, August 1st, at his residence, 34 W. 7th St., JOHN WESLEY NORTON, aged 43.

The funeral was held at his parish Church of St. Mary the Virgin, on Friday morning, August 4th, the rector, Rev. G. M. Christian, D.D., officiating, assisted by the Rev. P. C. Pyle and Rev. W. W. Britton. Interment at Toronto, Canada.

WHITEHOUSE.—Entered into rest, at her home, on Friday evening, July 28, 1905, HELEN, beloved wife of George Meredith WHITEHOUSE of New Brighton, Staten Island, N. Y., and daughter of the late Dr. Ferdinand W. Ostrander of Brooklyn, N. Y.

#### MEMORIAL.

##### THE REV. FRANK SOMERVILLE HARRADEN.

A fruitful ministry of not less than thirty and three years was closed on July 29th by the entrance into life eternal of the Rev. FRANK SOMERVILLE HARRADEN, rector of St. Andrew's parish, Hanover, Mass. Born at Concord, N. H., educated at Trinity College, Hartford, Conn., from which he received the degree of B.A. in 1867 and M.A. in 1870, Mr. Harraden was ordained deacon in 1872 and priest in 1874 by the Rt. Rev. W. W. Niles, Bishop of New Hampshire. For seven years previous to his entering the priesthood, he was headmaster of "Ury House," a school for boys, in Philadelphia. His first parochial charge was Trinity Church, Tilton, N. H., from whence, after a year of faithful service, he was called to the pastorate of St. John's Church, East Boston. Another year, and duty of a more varied character fell to his lot, and for two years we find him giving his best efforts to the work of the Episcopal City Mission. Returning once more to pastoral duty, Mr. Harraden in 1881 assumed the charge of St. John's Church, Framingham, and St. Paul's, Natick, where he continued until 1889, when on the retirement of the Rev. W. H. Brooks, he was unanimously elected to the rectorship of St. Andrew's parish, Hanover, a position, the duties of which, he most faithfully and successfully discharged during the whole sixteen years of his pastorate there. Among the positions of trust and honor held by him, he was for several years, to the day of his death, Secretary of the Massachusetts Church Union, and also retained to the last his membership in the "Delta Psi" Society of his alma mater.

A loyal Churchman, he, nevertheless, was always ready to hear the "other side of a question," and charitable towards those who, though erroneous in their views, conscientiously dif-

fered from him. Courteous in manner, he was a reader and a thinker; and his sermons both for their matter and by their delivery, commanded attention. His ministrations were marked by quiet reverence and simple devotion, and his people soon learned to regard him with affection and to value his work. His patience, quiet cheerfulness, and trust in God during his lingering illness, were thoroughly characteristic of the same qualities manifested throughout his whole life; in the days of his strength no less than in the time of his sickness, he walked with God.

He is survived by his widowed mother and his wife—the latter the only daughter of the late Mr. Edmund Q. Sylvester, Hanover.

#### RETREATS FOR THE CLERGY.

HOLY CROSS RETREAT—Dates for the Retreat for Priests at Holy Cross, West Park, N. Y., are changed to begin on Monday evening, September 11th, and end on Friday morning, September 15th. The Bishop Coadjutor of Fond du Lac will be the conductor.

FOND DU LAC.—A Retreat will be held at Grafton Hall, Fond du Lac, Wis., beginning Tuesday evening, September 5th, closing Friday morning, September 8th. It will be conducted by the Bishop of Fond du Lac. Clergy desiring to attend this Retreat will kindly communicate with the Rev. B. TALBOT ROGERS as soon as may be.

The dedication of the new Convent of the Holy Nativity will take place Friday morning, September 8th.

#### WANTED.

##### POSITIONS OFFERED.

MATRON FOR CHILDREN'S HOME—must be experienced. Sister or deaconess preferred. Good salary. Home well established. References required. Address: G. M., LIVING CHURCH, Milwaukee.

DEACONESS or woman trained for institutional work to take charge, as matron, of the Orphans' Home, St. Louis. Address, Miss UPshaw, Secretary, 3935 Cook Avenue, St. Louis, Missouri.

##### POSITIONS WANTED.

ENGAGEMENT by young Churchman; has had success in management of boys and in Athletic training, besides several years' experience in Reform School work. Address: "X," care Rev. W. H. Meade, Chapel Hill, N. C.

ORGANIST AND CHOIRMASTER, thoroughly qualified and experienced man, good earnest worker, fine player and successful choirtrainer, desires position for October. Accustomed to large organ and choir, recitals, and oratorio work, etc. First-class references and testimonials as to personal character and ability. Good organ and salary essential. Address: "ORGANIST," Box 227, Wheeling, West Virginia.

YOUNG WIDOW, daughter of a prominent clergyman, desires position as managing housekeeper in private family, or small institution. Has boy four years old. References exchanged. A 7, care LIVING CHURCH, Milwaukee.

ENGLISH CHURCHWOMAN, experienced teacher, graduate of Scottish and American Universities and of English Church Normal School, desires position in school or family. Good French and German. Address: A 8, LIVING CHURCH, Milwaukee.

TRAINED NURSE would like position as companion to invalid lady or lady in New York or the suburbs of Newark, N. J. 289 Walnut St., Newark, N. J.

WANTED BY CHURCHWOMAN, graduate of Church School, position in school or family. Is qualified to teach Latin, German, Spanish, mathematics, and English branches, has also specialized for teaching the violin. Address C., Lock Box 15, Lancaster, Wis.

LAYMAN, communicant, careful and experienced manager, would like a position of trust in a Church College or School as Bursar or general care-taker. Wife could act as matron. Good references. Address, A 5, LIVING CHURCH Office, Milwaukee, Wis.

BRITISH LADY, agreeable, cultivated, and useful, desires position as lady's companion. Address, E., care LIVING CHURCH, Milwaukee.



## CLERICAL REGISTRY.

## CLERGYMEN WANTED

for eleven parishes, nineteen missions, two assistantships, with and without rectories. Stipends, \$600 to \$1,500.

## SUNDAY DUTY.

Churches, almost anywhere, supplied by bright, capable priests. Clergymen wishing to enter these fields of labor, and parishes needing supply, write the REGISTRY, 136 Fifth Avenue, New York.

## APPOINTMENTS JUST MADE BY THE REGISTRY.

Butte, Montana; Marshall, Texas; Brookville, Pa.; and Houtzdale, Pa., and Osceola, Pa.

## COLORED CLERGYMEN WANTED.

Mission at \$600, no house. Two teachers for eight months at \$25 a month. Priests with small families desired.

Priest for church, \$500 and house. Priest for two chapels and two stations, \$600, small families or none.

## PARISH AND CHURCH.

**P**PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

**C**OMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

## LANDSCAPE ARCHITECT.

**A.** PHELPS WYMAN, Landscape Architect, 17 East Van Buren St., Chicago, Ill. Minneapolis office: At Handicraft Guild, 2nd Avenue and 10th St., South.

## INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free service in connection with any contemplated or desired purchases is offered.

## NOTICE.

## THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is entrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

## BOOKS RECEIVED.

LOTHROP, LEE & SHEPARD CO. Boston.

*The Boss of Little Arcady*. By Harry Leon Wilson, author of *The Spenders*, *The Lions of the Lord*, *The Seeker*, etc. Illustrated by Rose Cecil O'Neil.

## THE MACMILLAN COMPANY. New York.

*The Heritage of Unrest*. By Gwendolen Overton.

*At the Sign of the Fox*. A Romance. By Barbara, author of *The Garden of a Commuter's Wife*, *People of the Whirlpool*, and *The Woman Errant*. Price, \$1.50.

*The Fool Errant*. Being the Memoirs of Francis-Antony Strelley, Esq., Citizen of Lucca. Edited by Maurice Hewlett, author of *The Queen's Quair*, *New Canterbury Tales*, *Richard Yea-and-Nay*, *Little Novels of Italy*, etc. Price, \$1.50.

## THE SUNDAY SCHOOL TIMES CO. Philadelphia.

*What Shall a Young Girl Read?* By Margaret E. Sangster. Price, 50 cts.

## GENERAL COUNCIL PUBLICATION BOARD. Philadelphia.

*Season Vespers*. Containing the full Text of the Vesper Service with a Hymn of Invocation, the Authentic Music of the Responses and of the Proper Antiphons, Psalms and Canticles for every Season of the Church Year, and the Authentic Music of the Litany and the Suffrages, with Accompanying Harmonies for Organ. Edited by Harry C. Archer and the Rev. Luther D. Reed, editors of *The Choral Service Book*, *The Psalter and Canticles Pointed for Chanting*, etc. Price, 50 cts.

## HOUSE OF REPRESENTATIVES U. S. Part of Cong. Record.

*Patriotic Studies*. Including Extracts from Bills, Acts, and Documents of United States Congress 1888-1905.

## PAPER COVER BOOKS.

## THE MACMILLAN CO. New York.

*Christus Liberator*. An Outline Study of Africa. By Ellen C. Parsons, M.A. Introduction by Sir Harry H. Johnston, K.C.B., author of *British Central Africa*, etc.

*War of the Classes*. By Jack London, author of *The Sea-Wolf*, *The Call of the Wild*, etc. Price, 25 cents.

## PAMPHLETS.

*The Bishop Strachan School Magazine*. Price, 20 cts.

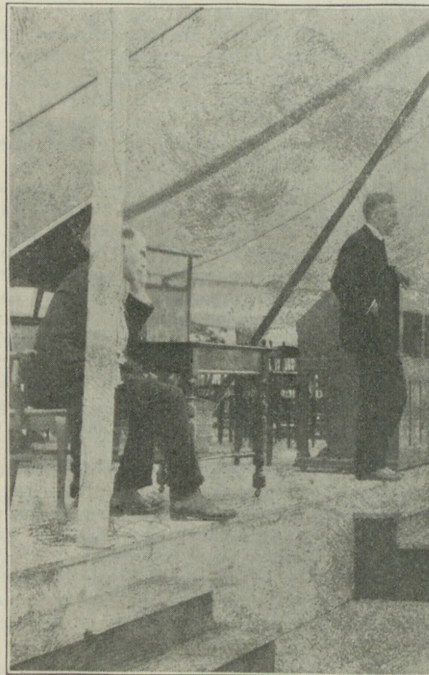
*Battle Between the "Bon Homme Richard" and the "Scrapis"*. Old South Leaflets.

*The Napoleonic Exiles in America*. A Study in American Diplomatic History 1815-1819. By Jesse S. Reeves, Ph.D.

# The Church at Work

## VACATION CONFERENCE.

THE MEN'S CONFERENCE at Richfield Springs closed on Sunday, and in point of attendance was a disappointment. Many men had promised to come to Richfield, but when the time for this conference came, a majority of them decided that they would prefer to come during the General or Church Worker's Conference, and there have been received every day during the past week notifications from people who had put off their coming for a week or ten days in order to be present at the larger gathering. But a great many people remained over from the Woman's Conference, a number of other people have come, and so, while attendance has been disappointing, there have nevertheless been good audiences and the interest has been well sustained. The Conference suffered also because of the inability of the Rev. Dr. James S. Stone of Chicago to keep his engagement to be present. He is much interested in the work and was to have been the leader of the Bible Study Class as well as the preacher at several of the meetings. Word came from him that Mrs. Stone is exceedingly ill in the Adirondacks; too ill for him to think of leaving her. The Rev. Charles A. Hamilton of New York, although not expecting work of this kind, took the class and made a most favorable impression.



VACATION CONFERENCE,  
REV. DR. A. S. LLOYD SPEAKING.

On Monday and Tuesday of last week the class had as leaders the Rev. John Henry Hopkins of Chicago and the Rev. John R. Harding of Utica.

A notable event of the week was the illustrated talk on Manila and the Philippines, given on Thursday evening to an audience that almost filled the great tent, by Mr. W. B. Millar, Secretary of the Army and Navy Department of the Young Men's Christian Association. Mr. Millar told of conditions in the islands, of the work that has been done there by his organization and by the Church, and of the opportunities for Christian agencies. He spoke in the highest terms of the work of Bishop Brent, and said that whereas there was sometimes heard criticism of missionaries, there is none to be heard of Bishop Brent. He is a statesman as well as a Churchman and is respected even by people who are not in sympathy with mission work. Mr. Millar's address was illustrated with superb stereopticon views.

Another notable meeting was that of Wednesday evening, when Miss Sallie Stuart of Virginia spoke on "Woman's Work for Missions." The address was a scholarly presentation of the development of the work of women for the mission cause. The statistics were given of the women's branches of the mission boards and societies of a number of



the religious bodies, and a careful study was made of the work of the Woman's Auxiliary and the United Offering. On the day following, assisted by others of the executive committee of the Woman's Conference, Miss Stuart organized a branch of the Woman's Auxiliary in St. John's parish, Richfield Springs. An interesting address was made by Mr. Edward Kim Yin Young, who went with his family from Hong Kong to Honolulu when he was eight years old. He is a student in the Detroit Medical College and he expects, on graduation, to return to China as a medical missionary. He spoke well, telling of the work in St. Elizabeth's House, Honolulu, under Deaconess Drant. Mr. Young spoke well and at the close of his address answered many questions put by auditors.

Friday morning was devoted to the Board of Missions, the speakers being the General Secretary, the Rev. Dr. A. S. Lloyd, and Mr. Burton Mansfield, a member of the Board. Dr. Lloyd talked mainly about the business side of missions, making it clear that it

with the hymn. To illustrate the point, he taught the congregation Sir Arthur Sullivan's beautiful setting of the words, and in less than ten minutes the people were singing the new tune as though they had known it always.

An interesting feature of the Conference has been the number of helpful and suggestive letters received from Church leaders who are unable to be present. One from Bishop Graves of China was read to the Conference.

After the Woman's Conference ended there was formed an executive committee of seven members. Upon organization, this committee adopted resolutions endorsing heartily the summer conference as a helpful and inspiring factor in Church work; promising to aid the Conference by their prayers, by interesting others, and by obtaining financial assistance whenever possible; and offering to advise with the Seabury Society trustees in any way that the latter may desire. The committee also made some recommendation for next year. One of these favors definite

#### PRIEST DISTINGUISHES HIMSELF.

WABASHA, Minn., was recently the scene of the burning of a hotel, the Hoffman House, during the night. An interview in the Winona (Minn.) *Republican and Herald*, with J. D. Jones, an eye-witness of the fire, who reached Wabasha on a night train, intending to stay at the hotel and found it burning, gives the following incident, in which the hero is the Rev. E. E. Lofstrom, rector of the church at Wabasha, who is well known to the readers of THE LIVING CHURCH through his weekly Helps to the Sunday School lessons:

"Mr. Jones speaks in the terms of highest praise of the way in which the work of searching for bodies in the ruins was conducted under the leadership of the Rev. Mr. Lofstrom, an Episcopal clergyman. He says that if ever a person showed his religion and Christianity by his works it was Mr. Lofstrom in taking the lead in this search. He organized the workers as soon as it was possible to get to the ruins, and the search was conducted in a most systematic manner. As soon as a body was found it was first covered with a sheet or blanket and then removed in the most tender and careful manner. There was no hope, however, of finding anything but dead in the ruins, as the fire had been too fierce for life to be sustained."

#### A CENTER FOR COLORED WORK.

THE IMPORTANCE of St. Paul Normal and Industrial School at Lawrenceville, Va., as a center for practical work among colored people, was well demonstrated at the gathering of the "St. Paul Farmers' Conference," which was held on the school grounds in a large arbor built especially for the gathering, on August 1st. Between seven and eight hundred Negro farmers gathered from all parts of the county to take part in the discussions. Archdeacon Russell presided and greeted the farmers, saying that their presence showed the interest which they felt in the practical matters pertaining to their race. He told of the splendid progress the race had made since its freedom from slavery, giving among other facts the following information:

"The total assessed valuation of the property of the colored people of this county for 1900, 14,801 acres, in 1905, 18,633, an increase of 3,872 acres, or a gain of 25 per cent. Value of lands in 1900, \$34,077; in 1905, \$56,274, an increase of \$22,197, or a gain of 65 per cent. Value of houses in 1900, \$8,177; 1905, \$13,775, an increase of \$4,598, or a gain of 56 per cent. This in the space of five years show a progress most gratifying and encouraging. In this state, Virginia, alone, the Negro owns 25,000 farms, to say nothing of town lots. In Richmond there are four Negro banks with a combined capital and deposits of nearly a million of dollars, while there are individual Negro business enterprises that do a business of from \$25,000 to \$100,000 annually."

Other speakers took various practical topics for consideration, especially the following: Elevation of Morals and Religion, Making of Good Citizens, and Better Houses and Churches.

"Declarations" were adopted as follows:

"1st. We have much to be thankful for. The Negro, according to the census returns, has saved more than \$300,000,000 in his forty years of freedom. In twelve Southern states he owns 173,352 farms. He has organized and supports 28,000 churches. There is no evidence that education increases crime. These facts indicate the Negro's possibilities.

"2nd. Lynching is fast dying out, due largely to the coöperation of the races in creating a public sentiment in favor of law and order. This is an especial reason for gratitude.

"3d. Our people are buying land, discarding the one-room cabin, giving increased at-



SUNSET MEETING OF VACATION CONFERENCE,  
MISS SORABJI, OF INDIA, SPEAKING.

is wrong to speak of mission effort as "the work of the Board," but that it is rather the work of the Lord, conducted by His Church, the Board being simply the agent of the Church. From this viewpoint everybody has a part in the support of the Lord's business. In answer to a number of questions, Dr. Lloyd made some helpful suggestions for the increase of missionary interest in parishes, commending the plan of having a definite missionary supported by the parish.

Mr. Mansfield spoke about the support of the Board and gave some of the figures of contributions from the states of New York, Pennsylvania and New Jersey. In these Dioceses he said that parishes representing 12,500 communicants last year gave nothing toward their apportionment. The Apportionment plan, he said, was not so bad as it seemed to be when rectors call it an assessment. If it were an assessment more money would be raised, for the power that could levy an assessment could also collect it. Mr. Mansfield deplored the use of the terms "Domestic," "Foreign," "Diocesan," and "Parochial" in connection with missions, and wished that the Domestic and Foreign Missionary Society were simply known as "The Missionary Society."

The Singing conferences conducted by Mr. McAll continue to hold interest. On Friday evening again he was given part of the time, which he devoted in large part to the singing of proper tunes to the hymns. The familiar tune of "Nearer, my God, to Thee" he cited as a bad example of the connection of words and music, the tune being hard to sing either in musical time or in sympathy

courses in Bible and mission study. The resolutions were signed by Miss Sallie Stuart (Virginia), Miss Mary E. Thomas (Albany), Mrs. George W. Peterkin (West Virginia), Miss Emma W. Abbott (Newark), Miss Mary E. Blakiston (Pennsylvania), Mrs. John Henry Hopkins (Chicago), and Miss Lucy G. Arnold (Western New York).

Early in the Woman's Conference, Dr. Mary V. Glenton of the Elizabeth Bunn Memorial Hospital, Wuchang, spoke at a Sunset service. On the final day of the Conference, just after mission study, she was called to the platform and presented with a purse of \$53.25 for the endowment of a bed for one year. The money was given wholly by women at the Conference, and it was stipulated that it was to be known as the Conference Bed. The amount needed was only \$30, but the additional sum was given without appeal by those who wanted to help. The amount was so near that needed to support two beds that it was soon increased to \$60, and it was voted to name them the Seabury Conference beds.

#### CONFIRMATION OF A BISHOP ELECT.

THE PRESIDING BISHOP has received certificates of the approval by a majority of the Standing Committees of the Dioceses of the election of the Rev. Frederick Foote Johnson to be the Assistant Missionary Bishop of South Dakota. Mr. Johnson has signified his acceptance of the election. His consecration will probably not take place before November.



tention to stock, poultry, and fruit raising, avoiding crop mortgages and starting bank accounts. We would urge constant attention in these directions. We discourage the use of intoxicants and urge our people to set their faces against intemperance.

"4th. While representatives of the race should be educated in industrial schools, colleges, and professional institutions, we must remember that it is the public schools on which the masses are dependent. We believe that our young people should be taught industries, trades, agriculture, and household economy regardless of the character of their mental training. While the schools in the cities and larger towns are reasonably good, those in the country are generally poor, being without schoolhouses or well trained teachers; are taught four or five months in the year, receiving, in many cases, a sum per capita pathetically inadequate.

"5th. To remedy this we must keep in closest touch with the school officers, pay the assessed taxes, build schoolhouses, and lengthen the school term.

"6th. A united effort must be made to reduce the number of idlers. We must make our labor more reliable. The moral and religious standards must be kept high, by putting a premium on right living and condemning wrong living. We must train our children to have race pride. We believe that the exercise of patience, coöperation, mutual forbearance, and hard work will bring success."

#### HOLY CROSS RETREAT.

THE DATES for the clerical Retreat to be held at Holy Cross House, West Park, N. Y., have been changed from those previously announced, and as now arranged the Retreat will begin on Monday evening, September 11th and will close on Friday morning, September 15th. The Retreat will be conducted by the Bishop Coadjutor of Fond du Lac.

#### BISHOP GRAFTON ON CHURCH UNITY.

ANNOUNCEMENT having been made of the conformity to the Church of a Roman priest in the Diocese of Fond du Lac, Bishop Grafton was interviewed by the Fond du Lac *Daily Commonwealth* in regard to the frequency with which ministers of other religious bodies unite with the Church. In the course of the interview, Bishop Grafton is reported to have said that the Episcopal Church stands in a central position to all other religious bodies. "It may be for this reason," continued Bishop Grafton, "that when persons change their religious habitation, they naturally gravitate to it. We have instances in our own city. The late Dr. Jewell, who was a man of remarkable ability and piety, came to us from the Presbyterian church. The Rev. Seldon P. Delany, now rector of the Episcopal Church at Appleton, belonged to the same body. The Rev. Father McGovern, who was assistant at the Cathedral, came from the Baptist denomination. The Rev. Mr. Cheeseman, missionary at Menasha, was formerly a Congregationalist. The Rev. Mr. Williams, who held a good position amongst the Unitarian clergy, is now preparing for ordination at the Cathedral. Two or three priests of the Roman church have at times united themselves with us.

"Probably another reason for clergy coming to our body, is the broad, conservative, and Catholic position of the Church. Our position in respect to the Faith, is the broad Catholic one, that whatsoever the whole Catholic Church, East and West, has held and now holds to be the Faith, is accepted by us as such. For it stands to reason that if our Lord was a divine teacher, He could not have so badly revealed His doctrine as that His whole Church could fall into error on any essential of the Faith. Whatsoever is

not thus certified to us, our Church holds to be but matters of private opinion upon which Christians may charitably differ.

"Another attraction to some is that our Church, while preserving the ancient form of episcopal government, is strictly American. In it the rights of both laity and clergy are preserved. The Bishops act not autocratically, but under the advice of chosen counsellors. This is more after the ancient model; more in accord with our American ideas. While Roman Catholics are under a foreign Italian ecclesiastic, who is also a temporal sovereign, we, while Catholics, are Americans and not Romans."

#### SOUTH CAROLINA CHURCH STRUCK BY LIGHTNING.

DURING a recent thunderstorm, Trinity Church, Edisto Island, was struck by lightning. The bolt struck the roof at the chancel end, tearing loose all the weather boarding there, and then, penetrating the wall, it tore out a yard or more of the inner ceiled wall. The casing of the arch of the chancel window, both inside and out, was destroyed. The inner and outer casing of a side door was torn off and the door thrown open, and the supports of two entrance stairs were split, besides other minor damages.

#### NO COADJUTOR FOR OREGON.

IN VIEW of the fact that the Rev. Dr. F. E. J. Lloyd has declined his election as Bishop Coadjutor of the Diocese of Oregon, it is stated that the Bishop will not call a special convention for the purpose of electing a Coadjutor, but will let the matter go over for another year.

#### CALGARY CATHEDRAL DEDICATED.

AT CALGARY in the British province of Alberta, which adjoins British Columbia on the east, the Pro-Cathedral of the Redeemer was formally dedicated on Sunday, July 30th. This is said to be the first Anglican Cathedral to be erected in the provinces of the Northwest. The Holy Communion was celebrated at 8 o'clock on the new altar, and a high celebration followed at 11 o'clock. The clergy present at the latter were the Rev. G. G. Evans, Rev. W. J. Hinchey, Rev. G. H. Hogbin, Rev. F. S. Keane, Rev. H. Fiennes-Clinton, Archdeacon W. F. Webb, Archdeacon J. F. Tims, Very Rev. Dean Paget, the Bishop of Iowa, and the Bishop of Calgary. Each of the Bishops was attended by his chaplain. The office of dedication was read by the Bishop of the Diocese, and the sermon was preached by the Bishop of Iowa.

Previous to making the announcements, Dean Paget thanked the committees who had labored so hard and with such good success in connection with the new church. The cost of the Cathedral has been about \$33,000, of which amount about \$7,000 is to be raised. It is a stone edifice accommodating about one thousand worshippers.

The first church in Calgary for the worship of the Church of England was opened in 1884. The Diocese of Calgary began its separate existence in 1888, sometime after which the parish church at the see city was created a pro-Cathedral and steps were taken to erect the present more dignified edifice. The corner stone of the latter was laid in September 1904 by Lord Minto, then Governor General of Canada. It is a Gothic edifice on true ecclesiastical lines.

The Bishop of Calgary, the first to occupy that see, is the Rt. Rev. W. Cyprian Pinkham, D.D., who was consecrated in 1887. The Dean is the Very Rev. Edward C. Paget, D.D., who was assistant at the Cathedral of Iowa, 1886-7, and then rector of Trinity Church, Muscatine, Iowa, from 1887 to 1899. His degree of D.D. was received from Griswold College, Davenport.

#### REV. MR. HALSTED DISCOVERED.

THE DISAPPEARANCE of the Rev. Newberry O. Halsted from the St. Johnland Home at Kings Park, L. I., of which he was superintendent, was noted last week in THE LIVING CHURCH. Mr. Halsted has since been located at the home of his sisters, Mrs. Weyman Walker and Mrs. Ellis H. P. Latt, in Washington, D. C., and has now returned to New York, accompanied by his brother, Mr. James D. Halsted of Rye, N. Y. The Rev. Mr. Halsted came unexpectedly to Washington and called at the residence of his sisters, to whom it appeared at once that he was ill. A physician was summoned and Mr. Halsted was put to bed where he remained for several days. His condition is attributed to overwork and the intense heat. His week's rest partially restored him to his normal condition, but he is still a sick man and has secured a vacation from his duties at the St. Johnland Home, during which he will place himself in the hands of a physician. Rev. Dr. Henry Mottet of the Church of the Holy Communion of New York, who was much interested in Mr. Halsted, advised him to take a rest some time ago, predicting a nervous breakdown.

Mr. Halsted will return to the St. Johnland Home and resume his duties of superintendent at the conclusion of his vacation.

#### THE CHURCH IN NEW ORLEANS.

THE PREVAILING EPIDEMIC has not thus far interrupted Church services in New Orleans. Last Sunday a pastoral from the Bishop was read, in which prayers were set forth for use during the epidemic. The joint Sunday evening services at the several churches are as well attended as could be expected, the offerings being devoted to diocesan missions.

The rector of Trinity Church, the Rev. Beverly E. Warner, D.D., is chairman of the Citizens' committee, which has done such excellent work in the city's necessity. Among many volunteer tenders from priests and others that have been received, is one from the Rev. R. J. Wilbur, of Chicago.

Up to this time the fever seems to have been confined to what is called the "downtown" part of the city and in the neighborhood of the "French Market." St. Anna's is the only church of our communion on the side of Canal Avenue, the dividing line in New Orleans, in which is located the "infected district." The rector of that church, Rev. E. W. Hunter, reports that notwithstanding the fact that he has many parishioners in that district he has had no call to visit a person ill with the yellow fever or to officiate at the funeral of any one falling a victim to the disease. He has announced to his people that he is not at all afraid of yellow fever, though he has never had the disease, and that he is perfectly willing to respond to all calls. The Bishop and clergy of the city have all expressed themselves as ready to be of service in case of need and there is no desire to shirk duty on the part of anyone. The Bishop has called a special meeting of the clergy, and others, for the 8th inst., at his house, to listen to addresses from Dr. White, the surgeon in charge of the Marine Hospital of the United States, and from others on the situation and "the duty of the hour." The Bishop has counselled the clergy to advise all with whom they may be brought in contact to cooperate with the Health authorities in their efforts to control and eradicate the yellow fever. In this city most people catch drinking water by means of gutters running along the roofs of the houses. The water, so collected, is conveyed to large wooden reservoirs holding fifty to one hundred gallons. This water is used for drinking, cooking, washing, and all other purposes. These reservoirs, called "cisterns," are located in many instances next to the vaults and in the rear



of the houses. It is claimed that the yellow fever is propagated by a mosquito of the "Stegomyia" type and that this particular kind of mosquito breeds in these cisterns. Efforts are being made to have these cisterns screened, but, as it is difficult to get all to screen their cisterns and as the fever has already appeared, it is feared that the damage can not be overruled.

Among those who are seriously ill with the fever is Archbishop Chappelle, of the Roman communion.

#### CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

##### Summer Arrangements at Binghamton.

AT TRINITY memorial church, Binghamton, services during August are in charge of the Rev. Robert N. Spencer, rector of the Church of the Covenant, Junction City, Kans.

#### CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

##### Various Improvements in Churches

ST. MARK'S CHURCH, Evanston, is once more in the hands of workmen for the elaborate alterations in the choir and sanctuary, which work will probably require the most of two months for completion. The church is partitioned off at the head of the nave and the use of the organ will have to be given up for the time being. The early Eucharists will be celebrated in the Lady Chapel, and there can be no mid-day celebrations until the improvements are finished.

WORK on the new Hibbard Memorial Chapel at Grace Church, Chicago, and the new clergy house and chapel at All Saints' Church, Ravenswood, is progressing well, and when completed these additions will be of great convenience and add much to the appearance of the respective properties.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

##### Two Deaths—Notes.

MRS. ELLEN M., wife of Seymour Chauncey Palmer, died at her home at South Norwalk, not many days ago. Mrs. Palmer was a communicant of Trinity Church (the Rev. Romilly F. Humphries, rector), of which Mr. Palmer is an officer.

MRS. SARAH POWERS CLARKE died recently at the home of her son in Hartford. Born in Hartford in 1821, she was one of the oldest communicants of Christ Church (the Rev. James Goodwin, rector). One of the grandchildren of Mrs. Clarke is Mrs. Cooke, the wife of the Rev. J. K. Cooke, rector of St. George's Church, Hempstead, L. I.

AT WETHERSFIELD, Trinity Church will be closed during the month of August. Repairs will be made both to church and rectory with some improvements. All will be in readiness for the coming of the new rector, the Rev. Henry Quimby, on the first of September.

A NEW cottage has been erected at Grace Home-in-the-Fields, of Grace parish, New York, located in New Canaan.

IT IS STATED that by the will of the late Augustus A. Jerome, lately admitted to probate at Hartford, a legacy of \$2,500 will be received by Calvary Church, Colchester. The rector is the Rev. John H. Fitzgerald. The parish is united with the venerable St. Peter's, Hebron.

#### DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Pp.

##### Death of Dr. Corey.

DR. WILLIAM C. COREY, senior warden of St. Paul's Church, Virginia, Minn., passed to his rest recently at the home of his daugh-

ter, Mrs. C. W. Miller, in that city. He is survived by his widow and the daughter mentioned. Dr. Corey was born in Windsor, N. Y., in 1836, and was married October 21, 1861, to Miss Lizzie A. Crawford. From this union two daughters were born, one of whom died ten years ago. Dr. Corey was a Churchman from his early years. He was a resident of Fond du Lac, Wis., at the outbreak of the Civil War, when he enlisted in Company A of the 18th Wisconsin Infantry, receiving his discharge at the end of service at Louisville, Ky. He was afterward a member of G. A. R. Post No. 124. After the war he removed to Green Bay, Wis., where for some time he was junior warden of Christ Church. After a residence of some years in that city, he settled in Virginia, Minn., where he died, as stated. The burial office was read by the Rev. Dr. W. E. Morgan, missionary in charge.

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, JR., D.D., Bp. Coadj.

##### Bequest for Ripon.

ST. PETER'S CHURCH, Ripon, has been left by the will of the late Irvin B. Higley of Birmingham, Ala., for the endowment fund, the sum of \$500. Mr. Higley was the son of Baptist parents, but was confirmed in his boyhood at St. Peter's, and has been for many years a devoted Churchman. Out of slender means, he has been very generous, and the Church in different places has been helped by his self-denying gifts. He was buried from St. Peter's, July 31st. May he rest in peace!

#### GEORGIA.

C. K. NELSON, D.D., Bishop.

##### New Church for Elberton.

A NEW CHURCH EDIFICE of granite is to be erected at Elberton as the gift of Dr. N. G. Long to the parish. The old structure is now being torn down and the new one will occupy the same site.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

##### Church Dedicated at Lynbrook—Rockville Center.

CHRIST CHURCH, Lynbrook, a two-year-old mission, was dedicated on August 2nd by the Bishop, assisted by the canon missionary, the Rev. Henry B. Bryan, and a number of visiting clergy. The little church was crowded by the members and friends of the mission and the service consisted of a celebration of the Holy Communion, followed by the *Te Deum*. The Bishop was both celebrant and preacher. Before the service there was an imposing procession of ecclesiastics from a tent on the lawn, which was used as a robing room, to the main entrance of the church.

THE REV. WM. E. NIES, for nearly fourteen years priest in charge of the Church of the Ascension, Rockville Centre, N. Y., recently resigned his charge to take up work at Port Washington. He will be succeeded by the Rev. G. W. McMullin of St. Joseph's, Queens. The Church of the Ascension is one of the Cathedral missions. When Mr. Nies took charge of the work there was a church edifice only, and that rather poorly equipped. He installed a large pipe organ, introduced a vested choir, installed electric lights, and improved the church property generally. In addition, he raised funds for a rectory, now entirely paid for, and built a parish hall, besides acquiring additional ground to protect the property from the encroachment of undesirable neighbors. A farewell reception was tendered Mr. and Mrs. Nies on the eve of their departure, and they were made recipients of a number of tokens of good will.

#### LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

##### Parish House for Los Angeles.

IN CONNECTION with the Church of the Neighborhood, Los Angeles, a new building is being erected to accommodate the industrial features of the Church work. A medical dispensary, a clothing bureau, a kindergarten and other departments characteristic of the institutional church are conducted with much success.

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

##### Several Bequests—Removal of Noted Organist.

BY THE WILL of the late Mrs. Margaret Jones, which was admitted to probate on August 1st, St. Barnabas' Church and the Church Home and Infirmary, both in Baltimore, are to receive \$1,000 each. Dickinson College, Carlisle, Pa., is to receive \$1,000, and four charitable institutions in Baltimore \$500 apiece. After these bequests are paid, the residue of the estate is to be divided into seven equal parts, and each legatee to receive one. The estate is said to be valued at \$10,000. Mrs. Jones died on July 25th at the age of 97 years, and was the last surviving child of Capt. George Weems, the founder of the Weems Line of steamboats.

MR. HORTON CORBETT, for twelve years organist and choir director of St. Peter's Church, Baltimore, has resigned in order to accept a similar position with Christ Church, Houston, Texas. Mr. Corbett has also received recently very tempting offers from Los Angeles, Cal., and Erie, Pa. He intends to assume charge of his new duties on September 15th, and will continue to direct the choir of St. Peter's until about a week previous, when he expects to leave Baltimore.

Born in London about 45 years ago, Mr. Corbett was educated there and studied music both in England and on the Continent. Previous to coming to Baltimore he had been in Buffalo, N. Y., and at the Cathedral in Montreal. Under his direction the music at St. Peter's has been brought up to a great degree of excellence. He instructed many of the younger members of the choir in the higher elements of music, so that many of his pupils occupy positions of importance in local churches and elsewhere. In Houston, Mr. Corbett will open a magnificent new organ which is now being constructed in New York. Besides being a choirmaster, Mr. Corbett is a composer, having written several fine pieces of Church music and several songs. To his new work he will take with him the best wishes of a large circle of friends which he has made for himself in Baltimore during his twelve years' residence.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

##### Burial of Rev. F. S. Harraden—Notes.

THE FUNERAL of the Rev. Frank S. Harraden took place from St. Andrew's Church, Hanover, on the afternoon of August 1st, and the little edifice where he had labored faithfully for sixteen years was filled with mourning friends. Bishop Lawrence came down from his summer home at Bar Harbor to officiate and was assisted by the Rev. Joseph Disney, who has been in charge of the Hanover parish during the rector's long illness. Among those present at the funeral service were the Rev. Henry A. Metcalf of the Church of the Advent, Boston; the Rev. Sumner U. Shearman of St. John's, Jamaica Plain; the Rev. George J. Prescott of the Church of the Good Shepherd, Boston; the Rev. F. C. Powell, S.S.J.E., of the Church of St. John the Evangelist, Boston; and the Rev. Alfred E. Johnson of Providence, R. I. The pallbearers were the four brothers-in-law



of the deceased. The burial was in the little cemetery in the town.

EMMANUEL CHURCH, Boston, is carrying on a splendid work this summer in its various out of town philanthropies. The Fay Cottage at Falmouth, intended for working women and girls, is being so well patronized that a second house has been built and is in use this season for the first time. Besides, numerous boat loads of poor people are taken down the harbor and given a day's outing, and there have been several picnics out into the country in charge of some of the women and girls of the parish. Many of the boys of the Emmanuel choir have enjoyed a fortnight's outing at Danbury, N. H., where the Rev. Mr. Thurber is conducting a sort of settlement work which is meeting with the unqualified approval of all who have studied his methods of work. Meanwhile the new building for Emmanuel House, which is being built at the South End, is nearing completion, and when it is occupied in the fall, will prove a great benefit and privilege in a neighborhood that knows little of settlement work.

TRINITY CHURCH, Boston, has been having its electric light system thoroughly overhauled this summer and entirely new wiring has been installed, as the old wiring was found to be in a dangerous condition.

#### MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

#### Illness of a Priest—Guild House for Alpena.

THE REV. WILLIAM CHARLES, who is lying seriously ill at his home in Detroit from a paralytic stroke, was recently remembered sympathetically by a number of his former parishioners of St. James Church, Grosse Ile, who sent their former rector a sympathetic letter with a purse of money. Mr. Charles retired two years ago from a sixteen years' rectorship of that parish, since which time he has been living in Detroit. He suffered a stroke of paralysis on March 31st.

TRINITY CHURCH, Alpena, is anticipating the prospect of a new guild house to adjoin the church on the west side. Mr. A. W. Comstock agreed to give \$5,000 toward the construction of a \$10,000 building. Mr. F. W. Gilchrist and one or two others subscribed the other \$5,000 in short order, and now the project is an assured fact.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

#### New Church at Superior—City Notes.

WORK is being rapidly carried on, on the new structure of St. Alban's Church, Superior (Rev. W. J. Cordick, rector). The masonry and roofing are now finished and the tower is completed. The interior of the church will be finished in Georgia pine.

THE CHOIR of All Saints' Cathedral is spending the present week in camp at Nashotah.

#### MINNESOTA.

S. C. EDSALL, D.D., Bishop.

#### St. Paul Notes.

THE CHOIR BOYS of the Church of St. John the Evangelist, St. Paul, with the rector, the Rev. Theodore Sedgwick, and the choir-master, Mr. Fairclough, have returned from a two weeks' camping trip to Lake Chisago.

#### OREGON.

B. W. MORRIS, D.D., Bishop.

#### Chimes for Portland—Clergyman Married.

A CHIME of nine bells has been placed in Trinity Church, Portland, as the gift of Miss Rachael Morris, sister of the Bishop of the Diocese.

The inscription on one side of the larger bell is:

"To the glory of God and in Loving Recognition of the Life Work of Benjamin Wistar Morris, Second Bishop of Oregon, this chime is presented to Trinity Church, Portland, by his sister, Rachel W. Morris."

A large new organ and new pews will shortly be placed in the church as well, after which an office of dedication will be held.

A VERY HAPPY event took place at "Bishopcroft," Portland, on Wednesday afternoon, August 2nd, when the Rev. George Griffith Taylor, rector of St. Stephen's, Baker City, was united in marriage with Miss Julia Sulzer of Chicago, by the Rt. Rev. B. Wistar Morris, D.D.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

#### Philadelphia Notes—Addition for St. Martin's College.

ON THE Sixth Sunday after Trinity, 25 Juniors connected with the Philadelphia Local Assembly B. S. A., who were in camp at Gratersford, Pa., attended matins at St. James' Church, Perkiomen (the Rev. Marcellus Karcher, rector). These Juniors represented a number of the parishes in Philadelphia.

ST. PETER'S CHURCH, Germantown (the Rev. Stewart B. Keeling, rector), is about to be refrescoed and otherwise improved. The vested male choir of St. Peter's has been spending a week at Camp Keeling, Betterton, Md., named in honor of the rector.

THE REV. HERMAN L. DUHRING, D.D., Superintendent of the City Mission, who is abroad, will make a study of hospitals for consumptives in England and France.

THERE HAS recently been dedicated at St. James' Church, Perkiomen (the Rev. Marcellus Karcher, rector), a processional cross of brass, which contains the following inscription:

TO THE GLORY OF GOD  
AND IN REMEMBRANCE OF  
ELIZABETH PAULING VANDERSLICE  
1777—1847  
ST. JAMES' DAY, 1905.

The choir of this church is composed entirely of young women, who wear college caps and gowns.

ESTIMATES have been invited for a three-story addition, 45 x 100 feet, to St. Martin's College for Poor Boys (the Rev. C. W. Robinson, rector). The plans provided for a gymnasium and swimming pool in the basement, with class and assembly rooms, library, kitchen, dining room, and a dormitory on the upper floors.

THE CORNER STONE of a new parish house for St. James' Church, Perkiomen (the Rev. Marcellus Karcher, rector), was laid by the Bishop of Delaware, on Saturday, August 5th. St. James', Perkiomen, has a history which dates back to 1721. Among the means by which money has been secured for the erection of the new building is a series of most interesting souvenir postal cards of the old buildings.

THE TOWER of St. Matthew's Church (the Rev. J. Henning Nelms, rector) is completed and adds greatly to the hitherto plain structure. It cost \$1,800.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Anniversary at Smethport.

THE TWENTY-FIFTH ANNIVERSARY of the rectorship of the Rev. J. Heber McCandless at St. Luke's Church, Smethport, was celebrated on the Fifth Sunday after Trinity. A "surprise party" of parishioners called on him

Saturday evening, after the rector and his wife had been treated to an automobile ride. Judge J. W. Bouton addressed the rector in kind and complimentary words, and then read a letter from the Bishop, now in Europe. The letter was one of sincere and affectionate congratulation, and showed the thorough appreciation of the Bishop for the long and successful pastorate of his priest. Mr. Guy B. Mayo followed Judge Bouton, and after an appropriate speech, presented the rector with a beautiful loving cup of silver and gold, the united gift of his loving people. Other addresses were made, and a vase was presented in behalf of the junior choir.

#### SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

#### Peace at Vallejo.

IT IS REPORTED in the Sacramento *Bee* that the long-continued dissension in the Church at Vallejo, which, unhappily, has been known to Churchmen throughout the country for many years, has now been settled and that the two congregations of the Church in that place have united and will, hereafter, form but one parish. It is said that as a step to this end the members of the vestry of Ascension parish presented their resignations and that a new vestry will be chosen from the membership of the larger congregation, with the expectation that the Rev. Robert L. Macfarlane, at present in charge of Holy Spirit mission, will be elected rector of the united parish of the Ascension. The resignation of the former rector of the latter parish, the Rev. William Bollard, had previously been given.

#### SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

#### Church opened at Montrose, Colo.—New Missions in Colorado.

ST. PAUL'S CHURCH, Montrose, in western Colorado (the Rev. J. Wallace Gunn, rector), was formally opened by Bishop Spalding at a series of special services held on July 10th and 11th. These services brought to a happy culmination the persistent and self-sacrificing efforts of the indefatigable rector and congregation. The services opened with Evening Prayer on Saturday, when three candidates were presented for Confirmation. The sermon was delivered by the Rev. Percival M. Wood of Delta, Colorado, on "The Wells of Salvation."

On Sunday morning, at 7:30, Holy Communion was celebrated by the Bishop, and at the 11 o'clock service the sermon was preached by the Bishop, on the "Desire of All Nations." In the afternoon a special jubilee meeting was held, to which all the pastors and congregations of Montrose were invited. After the opening address of welcome by the Rev. J. W. Gunn, priest in charge, the Baptist minister responded on behalf of the town, and short addresses were made by prominent laymen, among whom was the Hon. J. C. Bell. The principal address of the afternoon was made by Bishop Spalding on the Bishop's office as a bond of unity; the subject being presented with remarkable tact and force. Nearly two hundred were present at the service. In the evening the Bishop made a plea for righteous living, from the text, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 8).

The church is costing about \$4,000, with a partial indebtedness still resting upon it. The structure is of brick, 33x56, and seats comfortably about 150. The corner stone was laid about two years ago. Since that time the work has progressed in spite of many difficulties; and the rector, the congregation, and the town itself may well be congratulated



upon the ultimate completion of so worthy an edifice.

Montrose is the county-seat of Montrose County, and is destined to be a strong centre of influence as a result of the irrigation project now being pushed forward by the Government at a cost of several million dollars. Montrose will reap both direct and indirect benefits from the project.

NEW MISSIONS are about to be started at Paonia and Olathe, on the western slope of Colorado. For the present they will be served by the Rev. Percival M. Wood, rector of St. Luke's, Delta, who, during his short incumbency at the last named place has accomplished much valuable work. Paonia is in the heart of a flourishing fruit country and numbers many well-to-do people among its inhabitants, and all three points offer much encouragement for missionary enterprise.

THE REV. GEORGE F. PLUMMER, who for many years has done important work at various points in this District, his latest cure being St. Bartholomew's, Ely, Nev., has gone East on account of impaired health, and is at present residing with his son-in-law, Professor Hendricks, at Geneva, N. Y.

**SOUTH CAROLINA.**

ELLISON CAPERS, D.D., Bishop.

**Military Service in Charleston—Notes.**

ON THE Fifth Sunday after Trinity, the Rev. William Way, rector of Grace Church, Charleston, and chaplain of the 3d Regiment of State Militia, held service and preached before the regiment, which was in its annual encampment in Columbia. The services were conducted in the mess hall, when, besides the members of the regiment, 100 civilians were seated. The order of service had been previously compiled by Mr. Way and published in Booklet form. The artillery band led the music, which was furnished by a selected choir. The subject of the sermon was, "Temptation," the text being from St. Luke's Gospel, iv. 1 and 2.

THE CHURCH of the Good Shepherd, Columbia (Rev. W. P. Witsell, rector), has recently been furnished with electric lights.

THE REV. R. C. JETER, rector of Grace Church, Anderson, has been appointed chaplain of the 1st Regiment of National Guards of South Carolina. Two out of the three regimental chaplains of the South Carolina militia are priests of the Church.

**TENNESSEE.**

THOS. F. GAILOR, D.D., Bishop.

**Corner Stone at Union City.**

THE CORNER STONE of the church building at Union City was laid on the afternoon of July 26th. The site for the building is given by Dr. W. M. Turner.

**VERMONT.**

A. C. A. HALL, D.D., Bishop.

**Condition of Rev. D. L. Sanford.**

IT IS EXPECTED that the Rev. D. L. Sanford, rector of Immanuel Church, Bellows Falls, who has been in the Episcopal Hospital at Philadelphia, during the past month, will have to remain there two or three months longer. The bone of the left arm has become attached to the shoulder blade so that the arm cannot be moved without moving the whole shoulder. The doctors are trying to loosen the joint without performing a surgical operation, but their efforts so far have been unsuccessful.

**WASHINGTON.**

H. Y. SATTERLEE, D.D., LL.D., Bishop.

**Open Air Service—Notes.**

AT THE open-air service on the Cathedral Close on Sunday, July 30th, the sermon was delivered by the Bishop Coadjutor of West

Virginia. The afternoon was a beautiful one, with a refreshing breeze, and about five hundred persons gathered on the grounds. The service was conducted by the Rev. Chaplain Pierce, assisted by the Rev. James Craig-hill and Rev. J. R. Bicknell, the music as usual being rendered by a vested choir and a section of the Marine Band. The subject of Bishop Gravatt's sermon was the necessity of a purpose in life, and it was listened to with marked attention. In the morning the Bishop preached in St. John's Church, Georgetown.

On the same Sunday, the Rev. Charles H. H. Wright, D.D., of the University of Oxford, England, preached at St. Mark's Church, Capitol Hill. Dr. Wright is lecturer on Semitic Languages at Oxford, and has been delivering a course of lectures at the summer school at New Milford, Conn. Last week he was visiting relatives in Washington.

THE CHOIR BOYS of St. Alban's parish have just returned from a delightful holiday excursion of ten days at Colonial Beach on the lower Potomac. In previous summers they have had their outing at the same place, living in a tent; but this year they have occupied their own cottage, kindly built for them by a member of the parish. This has, of course, added much to their enjoyment; and with salt water bathing, boating, and other pleasures dear to the boyish heart, the days passed all too quickly.

SERVICES are held each Sunday by members of the Brotherhood of St. Andrew at Colonial Beach, which is a favorite place of resort for Washingtonians. Another good work of the Brotherhood has been the establishment of St. Agnes' chapel within the limits of Trinity parish. About a year and a half ago it was opened for services by Trinity chapter, and a year afterwards the congregation had so grown that it took upon itself the management of the mission, and last Easter its members consummated arrangements by which they became owners of the property in which services were held.

**WESTERN MICHIGAN.**

GEO. D. GILLESPIE, D.D., Bishop.

**Clergyman Married at Petoskey.**

THREE of the sacramental rites of the Church were performed successively by the venerable Presiding Bishop, who came from his summer home at Wequetonsing, Mich.,

**MECHANIC AND COFFEE**

THE OLD COFFEE TROUBLES LEFT WHEN HE QUIT.

"Since quitting coffee I am hearty and well at 63 and go to my work every day and feel stronger and better in every way than I used to when I was considerably younger.

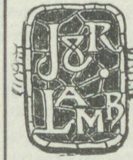
"I am a mechanic and have been a great lover of coffee and used it all my life until a few months ago, when I made up my mind that it was hurting me. I suffered from constipation, indigestion, and kidney troubles and I used to bloat up and have pains in my back.

"Something had to be done, and I quit coffee, the old kind, I mean, and began to use Postum Food Coffee. In a few weeks I was a well man again. My bowels became regular, my food digested comfortably, the bloating, and pains in my back no longer troubled me and my kidneys resumed healthy, normal action. That improved condition remains. I am sure I owe it to Postum Coffee, for I have used no medicines.

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**SUMMER WORK**

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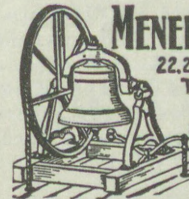
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for the purpose, at Emmanuel Church, Petoskey, on the morning of August 1st. These included the Confirmation of Miss Elsie Layman of Jacksonville, Ill., immediately after which she was married to the Rev. Franklin Cole Sherman, rector of Trinity Church, Aurora, Ill. The Bishop was assisted in the ceremony by the Rev. F. R. Godolphin, rector at Petoskey. The Holy Communion followed.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

#### Death of Mrs. Cary.

THE PARISH of St. Luke's, Brockport, has lost from earth one of its best friends in the death of Mrs. Jane E. Cary, on July 19th, in her 72nd year. Although at the time of her death Mrs. Cary was a communicant of St. Thomas' Church, New York, the home of her married life had been in Brockport, which she called her home parish. Among her recent gifts to St. Luke's are a memorial window, "The Good Shepherd"; the chalice and paten; choir vestments; altar lights, and the site east of the church on which has been built the new parish house called the "Cary Memorial House." In this she took the greatest possible pride. She had, however, but one opportunity to enter the house and that was on a recent Sunday morning, when, weakened by disease already pronounced incurable, she made her last effort to get to church and deliberately preferred approaching her Lord in Holy Communion. It was a characteristic decision. She never thereafter had strength to enter the house which, for years, had been to her an object of anticipation, and more recently a cause of her absorbing interest.

With much difficulty the journey was made to New York, where she died. Her mortal remains rested in the Cary Memorial House the night of the 20th and the Burial office was said the next day. Her surviving children are a son, Harry A. Cary of New York, a member of the class of '93 of Trinity College, and a daughter, Mrs. B. F. Vaughan of Providence, R. I. There are also a grandson and a great-grandson.

#### CANADA.

#### News of the Dioceses.

##### Diocese of Ottawa.

THE COMMITTEE, consisting of the Rural Deans, who have charge of the mission work and missionary meetings for the Diocese, have, according to the desire expressed by the Synod, completed the plan of improvements. All meetings are in future to be held in the first two weeks of November. Some of the special features of the new plan are the addition of prominent laymen to deputations, thorough advertising of missionary meetings, and that each deanery shall arrange its own meetings. Bishop Hamilton warmly approves of the work of the rural deans and has authorized the adoption of their excellent and practical recommendation.—A CHAPTER of St. Andrew's Brotherhood has been recently formed in the parish of Trinity Church, Rideauville.

##### Diocese of Nova Scotia.

THE LOSS of the Rev. G. O. Harris, at present in charge of the parish at Weymouth, will be greatly felt in the Diocese. Mr. Harris has accepted the charge of St. Paul's Church, San Antonio, Texas, where he begins work in September.—BISHOP WORRELL'S recent tour in Prince Edward Island seems to have been much appreciated. He was present at the Church Convention in Charlotte-town.—THE REV. S. WESTON JONES, rector of Christ Church, Windsor, is to continue this year his work of raising further endowments for King's College, Windsor. During his absence his parish will be in charge of the Rev. L. Amos.

##### Diocese of Moosonee.

A LETTER recently received from the missionary in charge at Moose Fort, the Rev. T. Bird Holland, speaks of the departure of Bishop Newnham with great regret. The Bishop had for thirteen years been closely identified with the social and religious life of the people. The new Bishop, the Rt. Rev. Geo. Holmes, reached his distant field of labor in the early summer, but it will be long before accounts reach us of his work there, as there are only mails two or three times a year. Miss Johnson, the nurse and deaconess, in addition to attendance on the sick, gives much help in the schools on Sunday. Last summer being wet and cold, there was much sickness and her hands were very full.

##### Diocese of Rupert's Land.

THE VERY REV. G. F. LOOMIS, senior Canon of St. John's Cathedral, Winnipeg, was appointed Dean of Rupert's Land, August 1st, by Archbishop Matheson, thus filling the position formerly occupied by the Archbishop. The new Dean has been a member of the Cathedral chapter for twenty-two years, and is an M.A. of St. John's College, Cambridge, England.—THE opening services of the new church of Holy Trinity, Elm Creek, were held July 9th, Archbishop Matheson preaching at both services. The parish is barely four years old and does not contain a large number of Church members, so they have done well to build a beautiful church in so short a time.—TWENTY churches were in course of construction in the Diocese last year.

##### Diocese of Columbia.

IN HIS CHARGE to the diocesan Synod, which met in Victoria, July 6th, Bishop

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Perrin spoke of the present financial condition of the Diocese as a matter for grave anxiety. He mentioned as a subject for deep thankfulness, the fact of the organization of the W. A. in the Diocese. Six branches have already been formed, and the Bishop said he hoped in time to come there would be no parish or mission without one.—It is EXPECTED that a new church will be built shortly at Nanaimo, and three other churches are about to be built at other mission points. The church at Saanichton has been dedicated, being free from debt.

## The Magazines

IN *Blackwood's Edinburgh Magazine* for July an anonymous writer takes Mrs. Humphrey Ward severely to task for her *Marriage of William Ashe* as untrue to life and of evil tendency. Sir Herbert Maxwell writes pleasantly on heraldry—"the Gentle Art of Blazon." "Richard Hartley, Prospector," and "Sheep Droving" are continued. Chasseur gives another "Study of the Russo-Japanese War," describing "the Overthrow of the Armada." The "No Dissolution" policy of Balfour is likened to the policy of Pitt, who held on the office in 1784 "to give public opinion time to gather strength." The author of "A Retrograde Admiralty" compares Drake and Togo and gives a valuable description of Drake's method of defeating the Spaniards in 1588.

"THE Recent Date of Lava Flows in California," by Prof. G. Frederick Wright, D.D., LL.D., is the first article in the current issue of *Records of the Past*. "The reported discovery of the remains of man under lava deposits upon the Pacific coast gives special interest and importance to the work of the United States Geological Survey in determining the date of these eruptions." The recentness of some of these lava overflows can be approximated by the trees found growing on them. "The rings were counted on some of the recent stumps near Cinder Cone, and in some cases 200 rings were found. As there is but one season of growth and repose, these trees must have been 200 years old. So the approximate time of the earlier eruption may be arrived at, and it is evident that the second occurred at a much later date, though scarcely more than 50 years ago. One surprising thing is that pine trees usually decay in 30 years after being killed, but these have stood 200 years. This is probably to be accounted for by the dryness of the climate.

ONE DOES not care to make a long hunt for good reading. You may take *The Youth's Companion's* word for it and go no farther than the issue of August 3, in which appears the first of three stories of "The Chappo Horse," by Herbert F. Coolidge. If this first, entitled "The Rescue of Chappo," is not up to the high-water mark of good reading, *The Companion* will make no appeal for the remaining four August issues. Nevertheless their contents include an article on "The Girlhood of a Novelist," by Amelia Barr, and on the making of "A Scrubbing-Brush," by E. W. Frentz. There will be five articles by *The Companion's* medical contributor, chiefly on matters of hot-weather importance, and there will be, in addition, some twenty complete stories of the kind to make rainy days in the country pass quickly.

THE *Fortnightly Review* for July contains an article on Francis William Newman, by Francis Gribble, which, although it may be thought to exhibit an absurd perversion of truth as to the English Church, yet shows the fatal effects upon honest minds of the old narrow Evangelicalism. "Scotland and John Knox," by Robert S. Rait, corrects some cur-

rent misconceptions in the Scottish mind concerning the so-called reformer. "Richard and Minna Wagner," by W. Ashton Ellis, gives an account of the singular unhappiness in their domestic life. Four articles are upon the subject of Russia and Japan. A significant one from the English side is "Autocracy and War," by Joseph Conrad, who looks askant at Germany, and suggests possible results of Russia's downfall as one of the great powers. "The Beginnings of Religion and Totemism among Australian Aborigines," Part I, by J. G. Frazer, is worthy of attention. Mona Caird writes upon "The Duel of the Sexes"; Lady Grove on "The Threatened Re-subjugation of Woman"; and Mrs. John Lane on "The Extravagant Economy of Women." The latter article may claim a special notice as raising certain interesting questions in regard to feminine psychology and morals.

### THE SEVERE AND SOCIAL VIRTUES.

St. James, surnamed the Just, was remarkable for the severities of a mortified life, and a meek and austere sanctity; so that the violent death to which he was put by the Jews was looked upon even by their own countrymen as bringing down the Divine judgment on their nation. His Epistle is best understood when we bear this in mind. Hence its memorable precepts of the blessedness of patience, of wisdom sought from above, of faith and prayer; hence its sententious, short proverbs of heavenly-minded wisdom, and the sayings of a man of God, interspersed with that sweetness which is ever found with self-denying devotion. St. Philip, on the other hand, seems rather an example of social and brotherly charities, easy of access to all, seeking and sought for in Christian friendship; as when he goes to Nathanael, to St. Andrew, and when the Greeks, who would see Jesus at the last Passover come to him. Great as is the blessing of such a temper both to itself and to others, yet its deficiency is apt to be in this, that it less realizes those spiritual mysteries of God which are disclosed to the heart in secrecy and solitude of spirit. . . . Nevertheless it must be observed, that Christian grace so harmonizes and fills the character, that such personal diversities are not to be pressed too far. St. James the Less was greatly beloved of all Christians for his singular meekness; and no doubt St. Philip in the practices of mortification, came to understand the secrets of Divine wisdom.—*Isaac Williams.*

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## Music

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.  
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

AS WAS TO BE expected, the action of the Roman authorities in excluding women from Church choirs, has given rise to a flood of "theories" regarding the boy voice. Although some of these are old and sound, more of them are new and experimental, and most of them are illogical and unscientific.

The truth of the matter is that Roman Catholics have not made the slightest progress in the cultivation of boys' voices, and they are practically at the very beginning of what will be a long and painful journey. There is not a single choir of marked ability in any Roman church in this country. Two of the most prominent choruses are those of St. Patrick's Cathedral, Fifth Ave., New York, and St. Paul's Church, Ninth Ave. Both choirs are very large, consisting of about fifty boys and twenty-five men. The tonal quality of the voices is altogether beyond description, and exceeds in coarseness and general blatancy anything we have ever heard. As far as purity of tone is considered, we predict without the slightest hesitation that these Roman choirs will never improve until a radical change is made in the character of the music sung. In a future article we shall explain why we make this statement. The training of the boy voice is a purely scientific process, and deviation from certain fixed methods means absolute failure, artistically speaking. At present a great deal of nonsense is appearing in many of the periodicals published by the Romans. Individual opinions of various organists and choirmasters are given in a haphazard sort of manner, making the whole subject of voice culture as confusing as possible to the average reader.

Much of what is written is sound enough, but it is so thoroughly mixed with what is spurious that it loses its value.

It is curious that writers on the voice are so often obscure and even contradictory in their statements. For example, a prominent Roman journal says in its April issue: "The scientific cultivation of the boy voice is a department of vocal art which is entirely distinct, in method, from all other systems of voice culture. The average boy is endowed with a natural voice practically identical in quality and timbre with that of the girl of like age. The physiological construction of the vocal organs is the same in both boy and girl, and continues up to the inevitable time of mutation in the boy voice, which occurs generally between the ages of fourteen and sixteen."

The thoughtful reader immediately wonders why the culture of the boy voice is so "entirely distinct" from that of a voice "practically identical in quality and timbre," and the same "in physiological construction."

The article in question goes on to say: "The purpose of vocal training during the four to six years' period of the boy's usefulness as a singer, is to produce a similar quality of tone and a uniform degree of force throughout the range of his voice. In order to produce this desired quality of tone and uniformity of voice, the boy's voice must be subjected to an entirely different system of training from that applied to the development of the female voice."

In other words, these two kinds of voices, which are exactly alike, are to be treated in entirely different ways!

We quote further: "A girl's voice during girlhood cannot compare in charm of tonal beauty with the boy's voice; it can never attain to that indefinable something which is

inherent in the ideal boy-voice. The voice of the cantatrice is always personal; the boy's voice scarcely ever so."

And yet the two things are identically the same!

So much information of this kind is devoured by school teachers, choirmasters, organists, clergymen, and others interested in boy-voice training there is small room for wonder that choirs are trained by methods which are chiefly remarkable for their variety.

This writer, after making a statement which is beyond refutation, should have stuck to it, and upheld the correct theory that girls' voices and those of boys should be trained on precisely similar lines. That he did not do so, proves that he is just as much "at sea" over the subject as those whom he expects to enlighten.

The question as to whether the smooth blending of the head and chest registers, with special reference to absolute purity of timbre, does not unfit boys' voices for Gregorian chanting, is disposed of as follows:

"One important consideration which the Catholic (Roman) choirmaster must take into account, is that the chorister must be fitted to sing the Gregorian Chant instead of music which has been especially written with reference to his paramount abilities, as is the case in the Anglican Church. The chant is of wide range, and varied character, oftentimes calling for great virility of tone; the insipidity of a voice trained entirely in the head register would be entirely inadequate to the requirements. For example: the 'Victimae Paschali,' sung throughout in the thin register, supposing of course that the low notes could be thus reached, would lose its triumphant character. If this sequence is transposed to a pitch where it can be sung readily in the head register, the effect of such a passage as 'Dic nobis Maria' and 'Angelicae testes' would show the victorious character of the melody to be lost in its trivial treatment. The effect would be something like that of a bugle call to arms played upon a fife.

"The difficulty in this particular sequence could be obviated, it is true, by the particular phrases in question being given to altos or basses; but such solutions in the general rendering of the chant are not always practicable."

We here come upon the *crux* of this whole matter of male choir singing in Roman churches. Artistic voicing and obedience to the rulings of the Pope are "hostile properties."

THEY who defend war must defend the dispositions which lead to war, and these dispositions are absolutely forbidden.—*Erasmus*.

HEAVEN and God are best discerned through tears; scarcely, perhaps, are discerned at all without them.—*James Martineau*.

SOME THINGS, after all, come to the poor, that can't get in at the doors of the rich, whose money somehow blocks up the entrance way.—*Selected*.

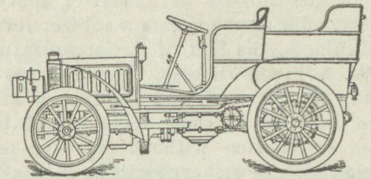
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